





The background is a traditional marbled paper pattern, often called a 'stone' or 'shell' pattern. It features large, irregular, rounded shapes in shades of orange, terracotta, and muted blue, set against a dark navy blue background. Fine, swirling veins of yellow, red, and white are interspersed throughout the larger shapes. A small, white, rectangular label is affixed to the lower center of the image. The label contains three lines of text: a barcode number, a duplicate of the barcode number, and the name of the library. A small, red, handwritten mark is visible on the right side of the label, next to the first line of text.

<36613890210016

<36613890210016

Bayer. Staatsbibliothek

REMAINING

HISTORICAL

THE

Small Book

THE

Small Book

~~Oct. 2~~

L gen. #15.

Bibl. Glott. Univ.
L. I. C. II. Sect. I.
Pg. 66.

REMAINS OF JAPHET:
BEING
HISTORICAL ENQUIRIES
INTO
THE AFFINITY AND ORIGIN
OF
THE EUROPEAN LANGUAGES.

By JAMES PARSONS, M.D. Member of the College of Physicians,
and Fellow of the Royal and Antiquary Societies of London.

“ The sons of *Japheth*; *Gomer*, and *Magog*, and *Madai*, and *Javan*, and *Tubal*, and
“ *Meshech*, and *Tiras*. And the sons of *Gomer*; *Ashkenaz*, and *Riphath*, and *To-*
“ *garmah*. And the sons of *Javan*; *Elishah*, and *Tarsbish*, *Kittim*, and *Dodanim*.
“ By these were the isles of the *Gentiles* divided in their lands; every one after his
“ tongue, after their families, in their nations.” *Genesis*, x. 2, 3, 4, 5.



L O N D O N,
Printed for the AUTHOR:
And sold by L. DAVIS and C. REYMERS, in *Holbourn*; J. WHISTON, at
Boyle's Head, B. WHITE, at *Horace's Head*, *Fleet-Street*;
and G. FAULKNER, at *Dublin*. MDCCLXVII.

REMAINS OF JAPHET

BEING

HISTORICAL ENQUIRIES

INTO

THE ARRIVAL OF JAPHET IN

BIBLIOTHECA
REGIA
MONACENSIS.

THE EUROPEAN LANGUAGES

By JAMES FARROW, M.D. Member of the College of Physicians,
and Fellow of the Royal and Academy Societies of London.

"The sons of Japheth, Gomer, and Magog, and Javan, and Thubal, and
Heber, and Tiras. And the sons of Gomer, Asenath, and Riphath, and
Togarmah. And the sons of Javan, Elishah, and Tarshish, and
Cethan, and Caphan. By these went the ships in the world, every one after his
tongue, after their family, in their nations." Gen. x. 2, 3, 4, 5.

Printed by J. Johnson, in Pall-mall, near St. James's Church.

LONDON

Printed for the Author.

Sold by J. Johnson, and C. Farwell, in Pall-mall, near St. James's Church;
and by J. W. Smith, in Strand, near the Theatre; and by J. W. Smith,
and J. W. Smith, in Strand, near the Theatre.



To the RIGHT REVEREND
CHARLES LYTTELTON,
LORD BISHOP of CARLISLE,
FELLOW of the ROYAL SOCIETY, and PRESIDENT of the
SOCIETY of ANTIQUARIES of LONDON.

MY LORD,



Y leisure hours, for some time past,
have been employed in considering
the striking affinity in the languages
of *Europe*; and finding, every day,
new and most engaging entertainment in this
pursuit, I was insensibly led on to attempt fol-
lowing them to their source.

THE task I fet myself was certainly a very hard one; yet I could not give it up, however unequal to fuch an undertaking; as I thought the labours of ingenious men, who had already made fome advances in thefe ftudies, and feveral hints from the ancients, properly connected, with an attentive perfeverance on my part, might enable me to proceed upon a plan, in this enquiry, not laid down before.

IN this, my Lord, I think I have fucceeded; yet I do not make it public without great diffidence: nor fhould I have been well able to differ from the methods of former authors, in this reſearch, if I had not acquired ſome knowledge of the languages, which, in the courſe of the work, I have endeavoured to prove, were the very firſt in *Europe*, after the general deluge.

IN thus amuſing myſelf, it appeared to me that much improvement might be made, and many miſtakes corrected, in the works of lexicographers, by a competent acquaintance with theſe languages, and the other *European* tongues; and it is with great reluctance, that I am prevented
from

from producing a specimen of such an undertaking, by the necessary business of my profession, and indeed by being incumbered with more years than would be suitable to a scheme of so much trouble; more able pens may perhaps, one day, oblige the world in that particular.

WHAT is contained in the following sheets is chiefly historical, in which several matters of very high antiquity will, it is hoped, receive some additional light: Permit me, therefore, my Lord, however imperfect the attempt, to request Your Patronage for it. Your Lordship has, indeed, in a great measure, encouraged me to take this liberty, by Your obliging deportment towards me, on several occasions; and those sentiments of gratitude, which will ever reign in my breast, have proved no small incitement for making You this offering.

BUT there are yet other more weighty reasons, which strongly urge me to hope for Your Lordship's favourable acceptance of this dedication; as I would endeavour to devote it with propriety: one is, however unfashionable it may be,

be, to offer a work to a Patron who is well acquainted with the subject; that You, my Lord, have long delighted in the study of Antiquities, as well as in that for improving Natural Knowledge: who, therefore, can be so justly desirable for this purpose, as he who, thus qualified, now fills the chair of the Society of Antiquaries of *London*, with so much honour to himself, and service to its worthy members?

BUT, when I assure Your Lordship that, in the course of this work, many of the wise dispensations of Providence are duly regarded and revered, to the promotion of the glory of God, I can scarce doubt of Your condescension (whose continual progress through life is employed for that noble end), to fulfil the wishes of him, who is, with the most respectful gratitude,

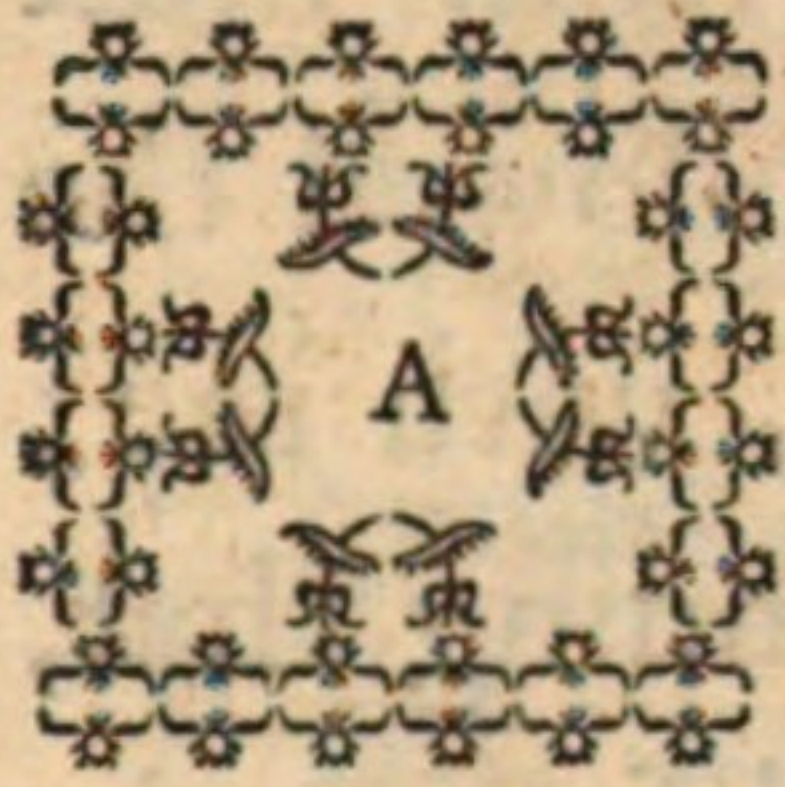
Your Lordship's most obedient and

most obliged humble servant,

JAMES PARSONS.



P R E F A C E.


 DESIRE for knowledge naturally prompting curious men to make enquiries and researches, they are sometimes insensibly led on to lengths they never at first intended. This was my case ; for when I first applied myself to the study of languages, it was only for my own improvement, little thinking I should be stimulated to become an *historian*, and well knowing how unequal I was to such a work. And, indeed, I should have been thoroughly satisfied with a competent knowledge of the languages of *Europe*, after the classical education, to which we are commonly, at first, introduced, if I had not happened to have spent several years of my life in *Ireland*, and there attained to a tolerable knowledge in the very *ancient* tongue of that country, which enabled me to consult some of their manuscripts, and become instructed in their grammatical institutes.

AFTERWARDS, I became acquainted with several gentlemen from *Wales*, well versed in their own history and language ; men of sense and liberal learning ; who, in
 many

many conversations upon such subjects, gave me so much satisfaction and light, in matters of high antiquity, as to occasion my application to the study of the *Welsh* tongue also: in which I had equal pleasure and surprize, when, the more I enquired, the more nearly related the *Irish* and *Welsh* languages appeared.

WHEN I was sent abroad to study the medicinal art, I frequently conversed with young gentlemen from most parts of *Europe*, who came to *Paris*, and followed the same masters, in every branch of the profession, with me; and my surprize was agreeably increased in finding that, in every one of their native tongues, I could discover the roots of most of their expressions in the *Irish* or *Welsh*.

THUS far engaged, it was impossible to stop: books in history and philology were now to be examined; and, by connecting the materials they produced, an appearance of the highest antiquity was very striking in *these two* languages; and this opinion grew into a conclusion, of their being the *originals* of *Europe*.

IN this pursuit, I consulted many authors who treated of *Ireland* and *Wales*, as well as most other countries of *Europe*; and could not but think these *original nations* deserved more liberal treatment, than some few partial writers were pleased to afford them. *Bollandus* denied the *Irish* the use of letters, till their conversion by *Patrick*. *G. Cambrensis* counted them as a barbarous rude people, and *Mr. Cox*, treading in his steps, thought he gratified those whom he flattered in his day, in representing them as so

many savages. But both the *Irish* and *Welsh* were ever well versed in the arts of music, poetry, government and war, and disdained any security from fortifications, thinking it more glorious to decide their quarrels in the open field, than under any kind of cover. The *Irish* initiated their children in it very early; and *Solinus*, as quoted by Dean *Swift*, in one of his poems, says, that the wives in *Ireland*, when delivered of a son, gave the child its first food off the point of the husband's sword: "Puerpera, si
 "quando marem edidit, primos cibos gladio imponit ma-
 "riti, inque os parvuli summo mucrone auspiciū ali-
 "mentorū leviter infert, et gentilitiis votis optat, non
 "aliter quam in bello, et inter arma, mortem appetat."
 Again, "præcipua viris gloria est in armorum tutela."

IN music, no nation was equal to *Ireland*; which is warranted from good authority: *Polydore Virgil* says, they were distinguished for their skill in music: "*Hiberni*
 "sunt musicæ peritissimi;" and the same *Giraldus*, who called them savage, in one part of his work, says, however, in another, "in musicis solum præ omni natione quam vi-
 "dimus, incomparabiliter est instructa gens hæc." Now, it is impossible to suppose a people barbarous or savage, who were thus versed in the arts of government, music and war; or that such a people should be illiterate till the time of St. *Patrick*. This, however, will be cleared up, in the course of this history.

IGNORANCE of these languages, and their antiquity, would be some apology for misrepresentations of this sort,

if prejudice and passion were out of the case; but these illiberal attacks are too easily discovered by an impartial eye; and will be properly exposed, in the following sheets, by a clear view of facts and anecdotes, well authenticated, which throw them to the ground; and, if the assertions of both *Cambrensis* and *Cox*, which were influenced by *political* dependencies, were laid open, together with their reasons for endeavouring to slander a nation, it would appear, that those times were not exempt from corruption. But this is not my present business; and, indeed, such names, and the manner of their making a sacrifice of truth to their own views, would only make so many *blots* upon honest paper: we shall, therefore, quit what such angry writers have advanced through ignorance, or malice, and refer the reader to their confutation in the progress of this work. But with great regret I must take further notice, that it is too much the disposition of some among us, to asperse, and set at nought, the natives of *Ireland*, *Scotland* and *Wales*; I mean those who speak the dialects of the *Japhetan* language to this day, which are the *Gomerian* and *Magogian*, or *Scotish* languages; and yet these are the only unmixed remains of the children of *Japhet*, upon the globe; and the KING of *Great Britain*, the only monarch upon earth who rules the remains of that original people, and who is himself descended from a most ancient race of *Scythian* kings, the offspring of that patriarch.

ANOTHER.

ANOTHER indiscreet author, Mr. *Innes*, has taken great pains to prove there was neither learning nor letters, in *Ireland*, before *Patrick*; but this, too, will, I flatter myself, appear a very futile assertion, before the following work is finished.

I HOLD it an indispensable duty, in pursuing this subject, to vindicate the honour of these remains of antiquity to the best of my power, since I am happy in having sufficient materials before me, wherewith to do them ample justice; and, at the same time, to open several obscure passages concerning them, which throw light upon many historical facts, as I go on, and which were probably mistaken, or totally neglected.

OF all the parts of science, none can be so interesting as the knowledge of languages, whether we consider them as necessary to the commercial, or political correspondence of nations, or as essential to the attainment of sciences in general, or as introductory to an acquaintance with the history, manners and customs of the inhabitants of every country. And, indeed, according to the present state of the languages of *Europe*, learning would be very superficial in any country, if the student depended only upon his vernacular tongue; because that of every nation in this part of the globe has been subject to many changes, and because they are all dependent upon some original, however different from one another.

THE importance, therefore, of being versed in the learned languages first, is known to every one who has applied to

the study of any of the liberal professions ; for, without that foundation, no scientific superstructure could ever be raised.

BUT the knowledge of the languages of other nations is of no less consequence ; and a due inspection of their affinity would invite the curious to inquire into the reasons of such agreement between those and our own ; and such an investigation would naturally lead us farther ; it would certainly prompt us to look for the parents of these tongues, and climb to the original.

THIS was my pursuit, in the present work. I have endeavoured to trace the languages of *Europe* to their source ; and think I have discovered that which was previous to the *Greek* tongue, all over *Asia Minor*, *Scythia* and *Greece*. And this was the *Japhetan*, called afterwards the *Pelasgian*, and then the *Gomerian* and *Magogian*, or *Scythian* language ; which is now to be found only in *Ireland*, the *Highlands* of *Scotland*, and *Wales*. And hence I count the *Irish* and *Welsh* to be sister-dialects of the *Pelasgian* language ; which, I flatter myself, I have proved by such authorities, as will be allowed by the learned reader to have due weight.

IN the course of this research, several obscure passages in ancient history are cleared up, and others corrected : and many transactions rescued from oblivion, which will reflect the highest honour upon the ancient inhabitants of these islands, not only on account of the antiquity of their language, but also of the glorious deeds of their ancestors,
and

and the learning of their antiquaries, poets and philosophers, who were the first instructors of mankind in the *Western* world, after the general deluge; and from whom the knowledge of the sciences has been transmitted to all *Europe*.

I HAVE been much assisted, in this business, by that excellent work, the *Universal History*: the authors have prevented a great deal of trouble, in making me acquainted with books I never perhaps might have seen; I give them the utmost credit for their quotations from such as I could not any way come at; because, in as many as I saw, I found their quotations very faithful; yet, as I have not wrote implicitly after any authors, I have ventured to differ from some of theirs, as well as the opinions of several others; but not without the proper regard to their superior learning and merit. Thus have I differed from many more, also, because the connexions I have discovered between the ancient *Irish* records and *Holy Writ*, together with the *Greek* historians, have warranted my dissent from several, in some things: and although Mr. *Lloyd*, in his *Archeologia*, has afforded me a great deal of matter towards my attempt upon this subject; yet I could not avoid differing from him also, as to the original inhabitants of *Ireland*; because, it will be seen the *Britons* did not give that island its first colonies. Messrs. *Lloyd*, *Harris*, *O Flaherty*, and others, have led several modern writers to that opinion, which I am prevented assenting to from the course I have taken in tracing them out.

IN order to do this, the best method that occurred to me, was to follow the *migrations* of *Noah's* issue respectively to every place they occupied, when the increase of their numbers forced their departure from *Armenia*; and this according to their gradual progress, in succession to each other, to very modern times; by which I was able to trace their language, which, we must allow, they carried with them every where: and also the several deviations and changes it underwent in their divisions, subdivisions and postumous mixtures with each other, in after-ages; and this method appeared, all along, to be the most likely to arrive at the wished-for haven, in this research into very high antiquity, as well as less perplexed, and consequently more easily understood, than any other whatsoever.

As the most ancient parts of the *Irish* records were delivered in poetry, their facts are, in many places, blended with fable; which, in some measure, may have lessened the confidence they very justly claim from impartial readers; but nothing is more easy than to distinguish the historical facts from the ornaments they are dressed with. It was the noble manner of the ancient *Gomerian* and *Scythian* poets, before *Homer* was born, or the language, he is supposed to have wrote in, was formed; and, indeed, there is great reason, in the sequel, to believe he was no stranger, either to their language, or poetry; for his manner of writing carries with it the strongest resemblance of theirs: and it is as certain, the *Trojans* were of the *Scythian* race; and the auxiliaries of *Troy*, confessedly

fessedly *Scythian* princes, several of whom *Homer* enumerates.

WHEN the historical parts of their poems are considered, and divested of their poetical flowers, they are found to treat of the *feats* and *genealogies* of their heroes, and to coincide exactly with the most authentic histories in the world, as well profane as sacred. The ingenious author of the *Dissertations on the Ancient History of Ireland* has produced several very striking instances of this, which shall appear in a proper place, and many more as remarkable have occurred to myself, which carry the strongest testimony of truth along with them; and, indeed, it is as hard a task to glean out such parts of history as may be depended on, of the *Greek* writers, from their extravagant mythologic fables; nay, more difficult than from the *Irish* *fileads*, or *philids*: and, if the world had not been happy in what *Moses* and the prophets have left us, the *Grecian* history would have wanted the lights which the *Sacred Writings* have thrown upon them. In the work before us, they have proved a noble comment upon *Greek*, *Irish* and *Gomerian* history.

IT will also be made out, that, at the building of *Babel*, the confusion and dispersion did not affect any of the issue of *Japhet* or *Shem*; but was the fate of *Nimrod's* people, the descendants of *Ham*, only: which, with some other material notices of very high antiquity, are cleared up in following the issue of *Noah's* sons, in their several migrations.

ANOTHER

ANOTHER step, which I thought necessary towards obtaining the desired end, was to examine by what names some of the descendants of his sons were called by the *Greeks*, and to reconcile them with those of *Moses* and the *prophets*; by which I was insensibly led into the knowledge of many of the heroes of *Grecian* history, and thrown upon an amazing agreement between this and the records of the *Irish filids*; who, by preserving the genealogy of *Milesius* up to *Phenius*, and to *Magog*, his grandfather, have opened so clear a passage to the history of the transactions of him, both in *Scythia* and *Shinar*, as well as of his son's adventures in *Egypt*, as can scarce admit of a doubt; to which may be added, that the notion, entertained by some historians of eminence, of *Sheshac* and *Sesostris* being the same person, is proved to be erroneous.

THE next advance was, to find out something of the first peopling of *Britain* and *Ireland*, and by what routs they arrived at these Islands. It will appear, that the *Britons* came by sea from *Greece* through the *Mediterranean* first, and that was very early after the flood, and that *Ireland* had its first colonies from *Scythia* by a north-west rout; and others, afterwards, from some parts of *Asia Minor*, through the *Mediterranean*; and by taking notice of the government, laws, *bards* and language of the inhabitants, we shall be able to shew from whence they, as well as the *Britons*, came, and their future connections with those they parted from. We shall also find out how far the language was spread towards the *North-east*, by one of the sons of
Gomer,

Gomer, in the explanation of the inscription and figure upon a *Siberian* medal; which also points out some anecdotes of the religion and opinions of the people of *Tangutia* and *Tibet*, concerning a TRIUNE BEING they worshipped; with some attempts to shew from whence they derived that doctrine. This leads us to consider several relations of *Josephus Acosta*, in his account of *Mexico* and *Peru*, where the same notions were found among the natives, which undoubtedly were carried to these countries, with the first inhabitants, from *Tartary*. This was always thought impossible, till the several *Russian* discoveries made it appear pretty certain; for the distances from some parts of *North-eastern Tartary* to the *North American* shore are very short, in several places, and easily passed over: whereas, heretofore, the distances of *longitude* between these parts were laid down by geographers to be so great, as to leave no room for a suspicion that there could be any communication between them. Later discoveries, however, have brought it to a certainty.

HAVING had such strong reasons for suspecting that the *Irish* and *Welsh* languages were originally the same, in the house of *Japhet*, it was necessary to be careful in comparing them, and considering the roots of both; that what I have ventured to assert, concerning them, may not seem a mere *ipse dixit*: wherefore, after having enumerated pretty largely the causes of the deviations of languages from their originals, which produce, in time, different dialects, the reader will find a list of about one thousand

words, which, with some small allowance for such accidental deviations, will appear to have been originally the very same, and carrying the same signification. I might have carried this to five thousand, if it were necessary, or I inclined to swell this work: but the number I have brought will prove sufficient to ascertain my opinion; for it is impossible for any two languages to have so close an affinity by chance, and the roots of both to be the same almost throughout the whole.

AFTER this examination of both languages, I fell upon a thought which carries the proof, of these being from the same source, much farther; and find, that the languages of other nations of *Europe* have had their origin chiefly from them. To make this evident, I have drawn together the names of the *numerals* of most of the nations of *Europe* in one table; and have made remarks upon the differences they were subjected to by length of time, and changes of the several people throughout this quarter of the world. I considered, that *numbers* being convenient to every nation, their names were most likely to continue, nearly, the same, even though other parts of languages might be liable to changes and alterations; this I find to answer my expectation surprizingly; and, indeed, one would imagine that this alone would be sufficient to answer the end proposed, when considered with care.

BUT that did not hinder another enquiry of great importance, in the pursuit of the affinity and origin of languages. Something was to be done concerning *alphabets*,
and

and the invention of letters, which has occupied the heads and pens of many learned men. They generally have stopped contentedly, where *Herodotus* led them to the company of *Cadmus*, and gave it up, that he was the inventor of letters; and that men were illiterate before his arrival in *Greece*. This was doing no great honour to the most ancient people of the world; and, at the same time, confessing a credulity in a thing as unlikely to be true, as any piece of fabulous history whatsoever. Yet we shall find the use of letters much higher, even in the antediluvian world; but will not anticipate, in this place, what we have to say, in vindication of our opinion, concerning that matter.

THESE, and such like methods, were the means by which I have endeavoured to discover the *original* language of *Europe*, and to trace it to the house of *Japhet*: and, in my progress, have profited of several quotations from ancient authors, which other moderns have made use of; but not for the same purposes. They were apposite enough to my scheme, but could not serve them; because they could not produce the coinciding testimonies, which I was furnished with, to corroborate what I brought them to prove.

Now, it is hard to say when the *Japhetan* language began; there is a suspicion of its being related to the *Hebrew*, among some ingenious gentlemen, either as a mutilated dialect of it, or as a sister-dialect with that, of some more ancient antediluvian tongue: indeed, the expressions

of both, in the mouths of *Jews*, *Welsh* and *Irish*, with the conciseness of their phrases, are exactly similar, and a great number of their words have the same signification; yet none of the names of the *numbers*, among the *Hebrews*, have any sort of affinity with those of the *Japhetan* language. However this may be, since we cannot think that *Japhet's* people, or those of *Shem*, were at all concerned in the affair of *Babel*, we must suppose them both to have been languages of the antediluvian world, and both in the house of *Noah*: even as many families in every nation, at this time, speak two languages; as with us, *French* and *English*, *Welsh* and *English*, *Irish* and *English*, and so on of other countries: for it cannot be supposed that *Japhet*, who was near one hundred years old when he went into the ark, could have learned a new language, when there were no people but the few of his own family upon the face of the earth; and it will appear, in this work, that the children of *Gomer*, *Magog*, *Meshech* and *Tubal*, were in possession of their own territories and language, in the isles of *Elisha* (*Greece*) and in *Scythia*, before any thing was begun at *Babel* concerning the tower, or dispersion.

IN the course of this work, the reader will find some repetitions, which could not be avoided: because, as the work is divided into distinct chapters, under their respective heads, several *evidences*, from foregoing chapters, were necessarily wanting in the succeeding parts, to support the arguments in each, arising from their peculiar subjects.

Subjects. This, I hope, will be excused, since the necessity of recurring to certain peculiar passages will be easily seen by the candid reader, as he goes on.

I HAVE purposely avoided bringing into this work, either marginal notes, or many quotations at large from authors, for two reasons; first, because it would swell the work to a greater size than would be consistent with the price it is sold for, or with the patience of the reader; and, secondly, because insertions of that kind only serve to make frequent interruptions in the course of reading.

AND, as I am ever cautious of assuming too much, or of appearing self-sufficient in any thing I undertake, well knowing how imperfect, even the most shining geniuses of this world are, I am induced to make some apology for whatever defects, or inaccuracies of stile, may occur in this research. Concise and plain dissertations were all that appeared necessary to me, in a work of this nature; since I had neither the refined politics of ministers, nor the characters of heroes or princes, nor the sublime speeches of senators, to treat of.

THIS consideration, in a great measure, alleviates an anxiety, which must otherwise have affected me very much from a consciousness of my own insufficiency; and, at the same time, leads me to look with high esteem upon the modern writers of our *English* history, whose works are equal, if not superior, to those of any other nation, in *elegance* of stile, *conciseness*, and *fine sentiment*. Among whom, the *two latest* are shining examples,

ples, and bespeak the greatest applause from all lovers of learning.

THE noble author of the History of the Life of *Henry II*, &c. could raise an elegant bed of flowers, from the soils of such former reigns, as were deemed, by many judicious men, *unfertile* and *void*, sufficient to amuse and instruct the historical student, and fill his heart with noble sentiments. The other, though one of the more delicate part of the creation, yet engaged in matters as heroic, has a just claim to our greatest respect; if being one of those from whom, in general, no high erudition is expected, yet who excels in polite writing; and if freedom and impartiality in delivering historical facts, and in asserting the natural rights of mankind, with a laudable detestation of superstition and tyranny, are objects agreeable to the sentiments of good men, this author, I say, has a double claim to the attention of the world.

I CANNOT close this preface, without declaring my satisfaction at an incident which happened on the ninth of this instant *July*, the day of the recess of the Royal and Antiquary Societies: the Reverend Doctor *Gregory Sharp* entertained the latter with a learned dissertation upon the antiquity of *letters*, and some account of the *Pelasgi*. This could not fail of giving me the highest pleasure, because it is the very subject I have been several years considering, of which two-thirds of my historical enquiries were now printed off; and it was impossible, that either of us could have had the least knowledge of what the other was doing

doing upon that head. Yet, I was happy in hearing the strongest concurrence of his opinions, upon so high a part of antiquity, with my own, and his evidence the very same which I made use of to corroborate my sentiments, as far as he went; for this short dissertation is but a small part of a learned work he is now publishing, on the origin and structure of the *Greek* tongue. However, so close an agreement between this part of my book, and that of so *eminent* a character in the republic of letters, cannot fail of adding weight to any thing I can produce, and giving it credit with the learned world.



doing upon that head. Yet I was happy in hearing the strongest concurrence of his opinions, upon so high a point of antiquity, with my own, and his evidence the very same which I made use of to corroborate my sentiments, as far as he went; for this short dissertation is but a small part of a learned work he is now publishing, on the origin and structure of the Greek tongue. However, to close an agreement between this part of my book, and that of so eminent a character in the republic of letters, cannot fail of adding weight to any thing I can produce, and giving it credit with the learned world.



C O N T E N T S.

C H A P. I.

THE first migrations of Noah's offspring from Armenia; of the parts of the earth, to which they passed, from time to time; and a general view of the farther passages and changes of the descendants of Japhet, northward and westward

Page I

C H A P. II.

The progress of the Gomerians, or offspring of Gomer 44

C H A P. III.

The progress of the Magogians, or offspring of Magog, with that of his brothers, Meshech and Tubal 58

C H A P. IV.

An Explanation of the names given to the descendants of Japhet, and some of those of Ham, by the Greeks, and a reconciliation of them with the names by which they were called by Moses and the prophets, with farther proofs of their migrations 77

C H A P. V.

An account of several heroes who were the subjects of Grecian history : of Nil, Belus, Sihor, Ofihor, Toth, Ogmios, and others ; of Sesostris ; whether the above were different names of him ? Surprising agreement between the Irish bards, or filids, and other historians ; of Milesius, and his genealogy from Japhet ; of Phenius, grandson of Magog ; his transactions in Scythia and Shinar ; his son's passage into Egypt, and the migration of his issue into Spain, and thence into Ireland ; whether Sheshac and Sesostris were the names of the same hero ; of the Gomerian and Scythian philosophy, &c.

105

C H A P. VI.

Some account of the first peopling of Ireland ; with observations upon Dr. Keating's authorities and quotations ; of the triennial assembly anciently held there, to settle records, genealogies and laws : the Irish poets and antiquaries ; of their ancient histories, ancient language, and the Genealogical Table of Milesius, mentioned before

145

C H A P. VII.

Colonel Grant's explanation of a curious Siberian medal, in the cabinet of the empress of Russia, which relates to the religion of Tangutia and Tibet ; of the Lamas, and their notion of a TRIUNE BEING ; agreement between Persian and German words ; missionaries accounts of those people ; history of the knowledge of a plurality in the DEITY, among the patriarchs, and afterwards among the Jews, &c.

184

C H A P.

C H A P. VIII.

Observations upon certain passages in Josephus Acoſta's account of Mexico and Peru; and in Muller's relation of the ſeveral Ruſſian expeditions to the North-Eaſt; and ſome animadverſions upon the firſt inhabitants of Mexico and Peru,

218

C H A P. IX.

The Welch and Irish languages compared; the cauſe of the degeneracy and changes made in them; of their cloſe affinity; as alſo of others of Europe with them: a ſummary account of the preſent ſtate of the ſeveral languages of Europe, and a liſt of about one thouſand words in the Welch and Irish having the ſame ſignification, tending to prove they were originally the ſame

244

C H A P. X.

The names of the numerals of moſt of the nations of Europe; a table of the names, with remarks upon their deviations; and on the names of ſome of thoſe of Aſia and America

310

C H A P. XI.

Hiſtorical obſervations upon alphabets, and the invention of letters; with a table of ſome of thoſe of Europe

346

C H A P. XII.

Remarks upon the foregoing alphabets; an enumeration of alphabets; the number of letters originally in ſeveral; of primary and ſecondary letters; of the riſe and deviations of the European alphabets, from the original ſet of characters

381

SUBSCRIBERS NAMES.

A

THOMAS ASTLE, Esq; F.R.A.S.

B

Reverend Doctor	Henry	Baker, Esq; F. R. A. S.
	Thomas	Barford
	Richard	Barrow, Esq;
	William	Barwell, Esq;
Hononurable and Rev.	Allen	Bayntum, Esq;
Mr.	Michael	Bathurst
	John Salusbury	Bourk
Mr.		Brereton, Esq; F. R. A. S.
Mr.		Brougham
	Robert	Bruck
		Butler, Esq;

C

	Claud. Nic.	Le Cat, M. D. Anat. Prof. Rotomag.
		F. R. S.
	Samuel	Chapman, M. D.
Reverend	Thomas	Chapman, D. D.
Reverend Mr.	Andrew	Cheap
	Charles	Combe
Mr.		Cook, Highgate
	Joseph	Copley, Esq;
	Casimir	Da Costa Cadetano, M. D.
	Eman. Mendez	Da Costa, Lib. R. S. F. A. S.

D

	John	Day, Esq;
	Joseph	Despine, M. D.
	Samuel	Dixon, Esq;
Right Reverend Doctor		Dodgson, Lord Bishop of Offory.
Right Honourable		Dormer, Lord Fortescue
	Matthew	Duane, Esq; Cur. Mus. Brit. F. R. A. S.
		fix books
		Andrew

SUBSCRIBERS NAMES.

Andrew Coltee Ducarel, Esq; LLD. F. R. A. S.

E

George Eckerfal, Esq; F. R. A. S.
 Giles Earle, Esq;
 John Ellis, Esq; King's Agent for West
 Florida, F. R. S.
 Peter Eaton, Esq;

F

Mr. Ingham Foster
 James Fitzgerald, Esq;
 Mr. William Fytche

G

John Gray, Esq; F. R. S.
 Right Honourable James Grenville
 Richard Guy, Esq;

H

William Leisle Hamilton, Esq;
 George Hammond, Esq;
 Warren Hastings, Esq;
 William Heberden, M. D. F. R. S.
 Herman Heineken, M. D.
 John Adam Fred. Hesse, Esq;
 Jeofry Hetherington, Esq;
 The Reverend Mr. Hirst
 Reverend Mr. Hollingbury
 Thomas Hollis, Esq; F. R. A. S. six books
 Edward Hooper, Esq; F. R. S.
 William Hunter, M. D. F. R. S.
 John Hyde, Esq; F. R. S.

I

Edward Jacob, Esq; Mayor of Feversham
 William James, Esq;
 Charles Jennens, Esq;
 Mr. Johnson, Bookseller
 Thomas Jones, Esq;
 William Jones, Esq;

K

Mr. Thomas Kiernan

L

Richard Lahy, Esq;
 George Langdale, Esq;

Charlwood

SUBSCRIBERS NAMES.

xxxii

Charlwood	Lawton, Esq;
John	Letch, M. D. F. R. A. S.
Joseph	Letch, Esq; Attorney at Law
Reverend Michael	Lort, B. D. F. R. A. S.

M

John	Maddison, Esq;
John	Madocks, Esq;
Mr. John Hyacinth	de Magalhaens
The Reverend Dr.	Mather.
Matthew	Matty, M. D. Secretary to R. S.
Reverend Benjamin	Mence, A. M.
Reverend Dr.	Merrick.
Mr.	Milan, Rookfeller, six books
Peter Matthew	Mills, Esq;
Dr. John	Monro
Richard	Morris, Esq;
Dr.	Morris
Patrick	Murdoch, D. D. F. R. S.
John	Myonet, D. D.

N

John	Nesbit, Esq;
Mr.	Nelme, Plantation-office
Mr. James	Nelson, Apothecary
Mr. John	Newbery, Bookseller
Mr. Richard	Norris, Surveyor

O

Thomas	Owen, Esq;
--------	------------

P

Mr. George	Paterfon, Surgeon
Mr. Samuel	Paterfon, two books
Right Honourable Charles	Earl of Peterborough, &c.
Mr.	Philips
Governor	Pownal
John	Pratt, Esq;

R

David	Riz, Esq;
Bateman	Robson, Esq; Attorney at Law
Charles	Rogers, Esq; F. R. A. S.
Metcalf	Ruffel, Esq;

S

The Right Honouable the Lord Scarfsdale

Joseph	Salvador, Esq; two books
Dr. Antonio Ribeiro Sanches	
Charles	Scrase, Esq; Attorney at Law
John	Serocold, Esq; two books
Mr. William	Sharp, Surgeon of Barth. Hospital.
Granville	Sharp, Esq;
Mr. Alexander	Small, Surgeon
James	Stuart, Esq; Architect
Richard	Supple, Esq;

T

Peter	Templeman, M.D. Secr. S.A.M.C.
James	Tillard, Esq;
Richard	Tristram, Esq;
Mark Cephas	Tutet, Esq; F.A.S.

W

Richard	Warner, Esq;
James	West, Esq; Treasurer of the R.S. F.R.A.S.
Robert	Weston, Esq; F.R.A.S.
Mr. Michael	White
Mr.	Whitfield
John	Wilkinson, M.D. F.R.A.S.
Israël	Wilks, Esq; F.R.S.
Heaton	Wilks, Esq;



CHAPTER I.

Of the first migrations of Noah's offspring from Armenia; of the parts of the earth to which they passed from time to time; and a general view of the farther passage and changes of the descendants of Japhet northward and westward.

THE task I have undertaken I own to be of an arduous nature, and yet it would be an unpardonable omission not to attempt throwing some light upon a subject as yet in obscurity; and although it is a subject of the most remote antiquity, I have great hopes of clearing up some matters that may give satisfaction to those who delight in the study of ancient history.

IN examining a great number of historians who have mentioned the *Celts*, I cannot find that the most ancient of them have had much, if any, notion of what is written in the books of *Moses*; and the more modern writers have chiefly limited themselves to later times, confining their accounts to the several migrations, revolutions, policy,
 B government

government and wars of these nations, which the *Celts* were in possession of, and never attempting to rise higher than the time of *Abraham*, or thereabouts: yet however short *Moses* may have been in his antediluvian, as well as his postdiluvian, account of the inhabitants of the world, he has sufficiently fulfilled the great purpose for which the DIVINE SPIRIT inspired him to write; which was to preserve, and hand down to thinking men, those genealogies of persons who lived both before and after the flood, till he fell upon *Abraham*, and began the extension of that chain of persons and transactions which in due time terminated in the birth of the SAVIOUR of the world, which was the whole scope of what he had to do.

It is between the deluge and the birth of *Abraham*, that I think I have found a very probable foundation whereon to form such conjectures as will, I hope, fall in, without forcing the matter, in a manner not altogether unnatural, in tracing what relates to the origin of the *Celtic* language: without taking much notice of the Hebrew, that might be thought either coeval, or more ancient than this; nor is there the least occasion for it, because indeed it will appear, in the sequel, that the thread of what I shall offer, seems to be unconnected with any other.

WE find that *Noah* was five hundred years old when he begat his sons, *Shem*, *Ham*, and *Japhet*; and that when the flood came upon the earth, he was one hundred year older; therefore these sons were about that age in their degrees. Now these men must have been versed in all the knowledge and arts that were practised in the antediluvian

luvian world, as well as in the geography of the states and kingdoms round about them, and though we have no accounts of any particulars relative to these and such like matters, yet we cannot but believe that the family of *Noah* was very considerable and respectable among mankind; and we find his father, *Lamech*, was favoured with the gift of philosophy; for when *Noah* was born, he said: “this shall comfort us concerning our work
“and toil of our hands, because of the ground which the
“Lord hath cursed,” which, without the gift of prophecy, he could not foresee *six hundred* years before it happened.

By the way, it may not be amiss here to make one remark concerning the state of the earth after the waters of the flood were retired; a certain *theorist* has asserted, that there was a thorough dissolution of all the matter of the earth during the time of the deluge, and he is followed by some other ingenious authors; which is plainly otherwise, because we find that immediately after the departure of the waters, and the earth became dry, *Noah* turned husbandman, which, no doubt, he well understood all his life before, for he planted a vineyard and made wine. Now if there had been any material destruction upon the face of the earth, there could have been no tillage of any kind; whence it would seem that nothing of the vegetable world was totally destroyed; though no doubt many trees were torn up and carried away, and settlements of ouze and mud deposited in many places, with marine bodies of various kinds, which naturalists are well acquainted with. Besides, if we consider that the ark rested upon a mountain, and that after nine months the tops of

other mountains were seen, we must not allow of any such dissolution, nor any very great alteration of the face of the earth: for if it had been all broken up and blended with the waters, those subsidences, which have been vainly imagined, would have fallen equally all round, by the laws of gravitation, and left an uniform surface, instead of mountains and plains. Again, the dove that *Noah* sent out a second time, brought in an olive-leaf plucked off of a tree now standing.

BESIDES, if we consider that it was the divine purpose to repeople the earth, we cannot imagine it was so spoiled and destroyed as some authors assert. It was from the earth the future inhabitants were to be nourished, and therefore it would be inconsistent with the gracious design of God to restore mankind, if he had permitted the destruction of the only means that could be expected to support the offspring of *Noah*; and indeed such a conjecture appears the more extraordinary in these ingenious authors, since the sacred text is our charter upon which we must found our notions of these remarkable events.

Now if we look into the seventh chapter of *Genesis*, we shall find, verse 17, that the flood was forty days *upon* the earth, and the waters increased and bare up the ark, and it was lift up *above* the earth; and that the waters prevailed, and were increased greatly *upon* the earth, and the ark went *upon* the face of the waters; and, ver. 19, that the waters prevailed exceedingly *upon* the earth, and all the *high hills* that were under the whole heavens were covered; and, verse 20, that fifteen cubits upward did the waters prevail, and the *mountains* were covered.

PERHAPS

PERHAPS the notion of a total destruction of the earth, with the inhabitants, might proceed from our *English* translation of the 13th verse of chapter vi. where it says: "I will destroy them *with* the earth;" but this is by several *Hebrew* interpreters translated, *from* the earth, which is certainly the more rational meaning; because the earth was not ruined, which the above verses sufficiently prove; for the waters and the earth are well distinguished, and the highest hills and mountains were covered, &c. How is a solution of all matter, making one amalgama with the waters, compatible with the waters covering the mountains in the above texts?

BUT to return: God gave his blessing to *Noah* and his sons, ordering them to increase and multiply upon the face of the earth; and, without all manner of doubt, gave them at the same time all the requisites to enable them speedily to make such increase; as longevity, health, and strength, as well as the use of all the animal and vegetable worlds for their sustenance and comfort.

THEY then ranged themselves in due order, and a regular government was established among them, in proportion to their increase; which was prodigious in their numbers, since, according to the genealogy given of the sons of *Shem*, we find that after *Shem*, who was an hundred years old before he begat *Arphaxed*, and lived five hundred years after, begetting sons and daughters; his son, *Arphaxed*, married at the age of thirty-five, and begat his first born; and afterwards all that line, as well as their sons, began to get children at about the age of thirty down to *Terah*, *Abram's* father; and even he was but
seventy

seventy when he begat *Abram*, *Nabor*, and *Haran*. This, without question, was the case with *Japhet* and *Ham*, though their genealogies are not so particularly marked out, for the reasons I mentioned, viz. that *Moses* intended only to be punctual in that line to which *Abram* belonged.

WE have no account of any children of *Noah* before the flood, although he was five hundred years old before he begat the three sons who were to people the world after the flood; and yet it is not presumptuous to imagine he had, since it may well be supposed, by analogy between him and his ancestors; for his father, *Lamech*, was but one hundred and eighty-two when he begat him; and his father, *Mathuselah*, was but five years older when he was born; *Enos* also was but sixty-five when he begat *Mathuselah*; and all these, both before, and those long after the flood, lived to great ages, begetting sons and daughters after those children mentioned in Scripture to have been first born.

THE use I would make of this observation is, by the bye, to strengthen what I had before hinted (as I would omit nothing that I thought of consequence towards elucidating such passages as clearly shew the consistency and truth of Holy Writ); which is: that although *Noah*, or any of his forefathers, might have had children in numbers before, who had perhaps run into the enormous vices which brought on the divine wrath for their destruction; yet none were put into genealogical order but those who were to continue the line down to *Abram*, and no doubt these were all righteous men in succession to one another down to *Noah*, and from him to *Abram*.

THIS

THIS is easily proved to be the case, if we look into the tenth chapter of *Genesis*, from verse 21, where it is said: *Shem*, also the father of all the children of *Eber*, the brother of *Japhet* the Elder, even to him were children born; the children of *Shem*, *Elam*, and *Asber*, and *Arphaxad*, and *Lud*, and *Aram*. Now in the next chapter, at the 11th verse, the regular genealogy of this family carries the descent from *Shem* to *Arphaxad*, from him to *Salah*, to *Eber*, to *Peleg*, to *Rheu*, to *Serug*, to *Nabor*, to *Terah*, to *Abram*, without the least notice of any other person among their brethren, although in the former chapter *Elam* and *Asbur* are mentioned before *Arphaxad*.

Noah, with his three sons, being the sole possessors of the earth, let us see how they disposed of themselves. We find first, that *Noah* and his sons lived in tents, which was the first method that was used for their dwelling in, and which was continued for a long series of years, before some of his descendants began to build houses; for it was in his tent that his sons, *Japhet* and *Shem*, covered him, when he was intoxicated with his wine, which was the produce of the vineyard he planted himself. It was there he blessed these two sons and their successors; and uttered his curse upon the descendants of *Ham*; both which were amply fulfilled in the prosperity and extension of the dominions of *Japhet* and *Shem* on the one hand, and in the destruction and miseries which fell upon the *Canaanites*, so called from *Canaan* the son of *Ham*, in favour of *Abram* and his seed in after ages.

It fully and clearly appears, from *Genesis* x. that when the grandchildren of *Noah* were increased, he ordered
their

their division and dwelling places according to his own discretion; for it is said of *Japhet* and his issue, that they divided the isles of the gentiles in their lands, according to their families, tongues, and their nations; and so it is said of the other brothers and their issue for their several nations; which are very well pointed out, and sufficient to lead us after them in their migrations and future settlements. This I mention here as a proof that *Noah* governed them in a regular manner, and with that good œconomy, that a man of his years and experience might be expected to be a judge of, especially too if we consider him as a man highly favoured by God, and strictly revered by his children. And hence it is more than probable that he chalked out to each family his portion of the countries round about, according to his good pleasure, and perhaps according to the scope of the blessing to two of his sons, and the curse to the other, while they were yet but few in number: for it is not unlikely that, at the time of his doing this, he had the spirit of prophecy upon him, and thereby was informed which was the place that was most proper and convenient for the fulfilling of the calamities that fell upon the *Canaanites*, when *Joshua* commanded and led the children of *Israel*. We must also further suppose, and that very naturally, that as these families increased, they departed farther off from the center where they were first established, after the flood; which was now the seat of *Noah's* government; and that still as they grew more numerous, they removed yet farther off, radiating as it were from that central seat, until they had formed at length separate heads and governments of

of their own ; and by a very rapid increase, after the first sixty years, overspread a great part of the earth, even before the death of *Noah*, who lived three hundred and fifty years after his first establishment : for it cannot be supposed, with the least shew of probability, that they could have found room for any length of time in the same place, or have ever returned from their own places, to one from whence they departed, already sufficiently stocked and daily increasing with young inhabitants.

WE are now to consider the country where Mount *Ararat* is situated : it is said, that *Noah's ark* rested upon the mountains of *Ararat*.

SOME authors, out of caprice, and others from prejudice to the credit of the Scriptures, have endeavoured to place these mountains in parts of the world very remote from their real situation, and indeed very unfit for that great scene that was to be transacted in the migration of the children of *Noah*, and in the peopling of the nations all over the earth.

Ben Gorion, Sir *Walter Rawley*, and others, imagine that by the Mountains of *Ararat*, *Caucasus*, and others more remote, were understood ; but many, both ancient and modern authors, assert that these mountains, upon which the ark rested, are in *Armenia* ; the ingenious authors of the *Universal History* say, that the *Septuagint* and *Vulgate* render the word *Ararat*, *Armenia*, and that there is actually a province of that country named *Ararat*, or *Arairat*, from a plain so called in memory of *Arai*, the eighth king of that nation, who was slain in battle there ; *Arai-arat* signifying the slain of *Arai*. These

gentlemen have examined several authors and traditions concerning the situation of these mountains, in a most accurate and impartial manner, to which I refer the reader; as my present business is not to enter into a controversy of this kind, my design being only to trace the footsteps of the original languages of *Europe*, with as much care as I can, till I bring them to their present seat, where they are most wonderfully preserved to this time.

HOWEVER, I shall offer one or two reasons of my own, why I am persuaded that these mountains of *Ararat*, upon which the *ark* rested, are in *Armenia*; and that the plains in their neighbourhood were the places where *Noah* and his family dwelt, immediately after they left the ark, and where they procured their first subsistence by tilling the ground and increasing their herds of cattle.

WE see in all nature, that whatever is created has, throughout its whole constitution, the most perfect fitness and propriety, to answer the purposes for which it was made; we see also in every ordination of God, whether physical or oeconomical, the most consummate wisdom in the distribution of the necessary incidents for the progress of his divine purposes, till they are actually fulfilled. Now in the case before us, what spot upon the whole earth could be so convenient as *Armenia*, a country allowed, by all geographers and modern travellers, to be temperate, healthful and fertile, with regard to the sustenance necessary for the support of these people, and their well-being? And with regard to the convenience of situation for their departure on every side, as they gradually increased, any other situation for the first establishment,

ment, could not have had such just spaces round it, and therefore it may be counted nearly a central spot, from which the offspring of *Noah* had almost equal distances, and room enough to migrate, and settle every way, to the ends of the earth: for on the east it has *Persia*, part of the *Caspian Sea*, *Southern Tartary*, *Indostan* or the *Mogul's* territories, the *East-Indies*, *China*, *Japan*. On the west it has *Natolia*, *Asia Minor*, *Assyria*, the *Mediterranean Sea*, and all the southern parts of *Europe*. On the north, *Colchis*, *Iberia*, *Georgia*, or *Albania*, and all *Eastern Russia* to the sea. And, on the south, all the *Arabias*, and the eastern parts of *Africa*. We must add to these the countries lying between these four cardinal points; as, to the north-east, all that vast extent of land, the *Northern Tartary* and part of *Russia*; to the north-west, all *Western Russia*, *Poland*, *Sweden*, *Denmark*, *Norway*, and to *Ireland*, the *ne plus* of the *British Isles*; to the south east, *innumerable islands*; and to the south-west, all *Western Africa*.

LET us now consider what would be the consequence, if the ark had rested nearer to any of the extremities of the above boundaries; first, in many of those parts they could not have found such immediate sustenance for themselves or their cattle as in the fertile plains of *Armenia*; extreme heats or cold would be very unfavourable for such a purpose, that is for immediate support, though time and industry may in every place enable men to sustain themselves in some manner or other; but here their support must be more speedy upon their new establishment: secondly, in being placed near any of those extremities,

though never so fertile, yet the evil would be very great upon their great increase; because the heads of the tribes would be obliged to lead their several people almost the same way for some considerable time; and every body knows that the more remote the divisions and subdivisions of any families are become, the more the reciprocal affection which their fathers had for each other, while under one head, is alienated to their own descendents; and consequently their several views and interests, now becoming separate and selfish, would inevitably prove the causes of dissensions and quarrels, and lead them to destroy one another; which was by no means the design of GOD ALMIGHTY, who was pleased to direct *Noah* in every particular that was necessary to repeople the world, and to preserve them too, in their several generations, till they grew so numerous upon the earth, as to be able to lose, from time to time, armies of men, according as pride, ambition and tyranny prompted their chiefs to distress and rob their neighbours, and particularly till the great scene of our redemption should be brought about.

WHAT an amazing œconomy is most manifestly opened in this whole transaction? Here is that great scene of wisdom, and love to mankind; of wisdom, in that fitness and propriety in the ordination of all that could be convenient and requisite for their safety; of love, in mercifully continuing the race of mankind through that most miraculous catastrophe, the deluge.

HAVING thus settled *Noah* and his family in the plains near *Mount Ararat* in *Armenia*, we are now to follow them in their settlements and migrations; taking a short
view

view of the parts into which *Shem* and *Ham* passed, as we go along; and then pursuing *Japhet* and his family as far as any intelligence can be had of them, till we find them in their last recesses; for it is in this line only we hope to find the residence of the *Gomerian* and *Magogian* languages, as yet in almost their original state.

THE various opinions and dissentions of authors concerning the locality and other circumstances relating to the settlements, shall in no wise affect or influence me; for it is easy to discern, in wading through them, that many have invented their own opinions, and endeavoured to misplace the names, and even change them; which are so plainly set down in the records of Holy Writ; building their whole structure upon the most uncertain foundation in the world, that of supposition. But how short soever the *Mosaic* account may be thought, it contains sufficient matter to begin upon, and then to strike out from it such conclusions, as will preserve the chain of truth without writhing or distorting the subject with forced arguments. I shall therefore, in this brief account of the matter, adhere to the *Scripture* history for my support, and follow such others as have not relied upon false traditions and conjectures, which, to men of common understanding, must appear idle and childish in the last degree, when they come to be examined impartially; and the incidents and connections belonging to them, thoroughly weighed and considered.

IN the eleventh chapter of *Genesis*, after the account laid down in the former chapter, of *Noah*, his sons and grandsons, the second verse has these words: "And it
"came

“ came to pass, as they journeyed from the *East*, that
“ they found a plain in the land of *Shinar*, and they
“ dwelt there.” It has been said in a very noble history,
a work of great labour and judgment, that, “ after the
“ death of *Noah*, his sons, *Shem*, *Ham* and *Japhet*,
“ thought fit to remove, with their families, from the
“ plains near *Ararat*, where we suppose they till then
“ continued, and, as the text has it, dwelt there.” This
may be true of *Noah* and his three sons, *Shem*, *Ham* and
Japhet, and of their younger children ; but not of their
eldest, mentioned by *Moses*, who will appear from good
authority to have established kingdoms and governments,
in *Europe*, *Asia* and *Africa*, long before *Noah* died : for
he lived 350 years after the flood ; and the building of
Babel and confusion of tongues are said, by some, to have
happened in the year 101 of the flood, and consequently
Nimrod, the grandson of *Ham*, with his tribes, which
were very numerous, went off from those *Armenian* plains
to *Shinar*, and there established his kingdom ; for in *Ge-
nesis*, the tenth chapter, verse 3, it is said, “ And *Cush*
“ begat *Nimrod* ; he began to be a mighty one in the
“ earth : he was a mighty hunter before the Lord ;
“ wherefore it is said, even as *Nimrod*, the mighty hunter
“ before the Lord. And the beginning of his kingdom
“ was *Babel*, and *Erech*, and *Aecad*, and *Caluch* in the
“ land of *Shinar*. And that out of that land he went
“ forth to *Assyria*, and builded *Nineveh*, and the city *Re-
boboth*, and *Calab*, and *Rhesen* between *Nineveh* and
“ *Calab* : the same is a great city.”

HERE is a clear and strong historical account of those
who

who journeyed to the plains of *Shinar*, which were only the descendants of *Cush*, the father of *Nimrod*; though *Asbur* is said to have gone and builded the city of *Nineveh*, with the others mentioned in the text: which *Asbur* was one of the sons of *Shem*, who perhaps was blended by marriage, or other connections, with his relations, the sons of *Ham*; unless it can be shewn that there was one of that name in *Ham*'s descendants, as well as *Shem*'s son. But I do not intend entering into the controversy, whether *Asbur* did really go away from his kinsman, *Nimrod*, to build *Nineveh* and the other cities mentioned; or whether it was *Nimrod* himself who built them. It is nothing to my purpose who it was, though it was a subject which bishop *Cumberland* took some pains to unravel; I own I could not but think it was something particular, that *Moses* should bring in *Asbur* into his account of *Ham*'s issue, because he was very strict in giving such relations of *Japhet* and *Shem* in their own places; and indeed I am of opinion, that *Noah*, who was so much disgusted at his son *Ham* as to curse him, would not permit the children of his other sons, whom he blessed, to have any communication with his children; and therefore I am inclined to think, with the learned *bishop*, that the marginal translation in our Bibles is the right one; that in the text being, "and *Asbur* went out from that land "and built *Nineveh*, &c." that in the margin: "and he "[*Nimrod*] went out of that land into *Assyria*;" for *Asbur* generally in Scripture signifies the *Assyrian*, excepting only in the genealogies: for support of which, our most learned author brings many authentic testimonies.

FROM the above considerations, does it not naturally follow that *Noah* and those more immediately allied to him remained still in *Armenia*, whilst the elder grandchildren and their issue were filing off on every side to take possession of new lands for their own establishments? which shall be shewn with respect to the issue of *Shem* and *Japhet*, as well as this of *Ham*; and even this was but the offspring of one of his sons, *Cush*. Now this opinion is founded upon the following reason, which I cannot but think unanswerable: since we see from Scripture that *Nimrod* became a mighty man, or a monarch, having the chief rule over his followers; sure it would be a very unseemly suggestion, that either his great grandfather *Noah*, his grandfather *Ham*, or his father *Cush* should go with him to *Shinar* to be his subjects, when *Nimrod* alone is clearly said to be the mighty man in the earth. No, rather let us take up a more natural conclusion: that when the elder grandsons of *Noah* had produced a great progeny, and migrated off to all the parts round about the plains of *Armenia* every way, the younger children of these patriarchs were kept still at home under the care of their fathers, till they were capable, with their offspring also, of having new quarters allotted them; for we know these patriarchs lived many years after begetting their first, and continued to beget sons and daughters. Nor is it in any wise probable, that after one hundred years, wherein an innumerable offspring must have been produced, there was any necessity, in the nature of the thing, for every individual of the seed of *Noah* to be present at the confusion of tongues; or that
all

all these people every where settled during that space of time, should quit their several dominions, to come into that spot, to be subject to the confusion, from very remote places on the opposite sides of *Armenia*; certainly this would be an impediment and interruption to the progress they were to make upon the earth, which would be repugnant to the visible scope and design of Providence for promoting their increase and welfare.

Now, since we have no account of the place where *Noah* died, it is left to be decided by inquisitive men what became of him; and accordingly, some authors have carried him to *China*, with a train of people, to found that monarchy. Indeed, if I might take the liberty of disposing of him, I should be very far from imposing such a task upon him in his old age, through such immense tracts of country, when I am of opinion not one of his progeny took such long strides on a sudden by land; because it is most likely their removal was gradual, according to their increase and their necessities; and it was the business of his sons and their issue to seek new habitations, and not of himself; and therefore I had rather leave him upon the spot he first possessed after the deluge, in a state of ease and tranquillity in his latter days, than either send him to *China*, or to be confused at *Babel* at the age of about 700 years; nor can we find that there was the least reason to suspect a rebellion among his people, which was alledged to be the cause of his having gone to *China*, by some authors, in order to get rid of some rebellious people about him.

Now as I find it is insisted on, that the whole race of *Noah* came down to *Babel* to be dispersed from thence, I hope I shall be excused if I take a little further pains in considering the matter more fully, and clearing up certain seeming inconsistencies which have escaped some historians.

WE read, in p. 231, vol. i. of the Universal History, as follows: “It may seem also a little strange, that *Nimrod* should be preferred to the regal dignity, and enjoy “the most cultivated part of the earth then known, rather “than any other of the elder chiefs, or heads of nations, “even of the branch of *Ham*.” Now although *Moses*, who is every where so short in his accounts, makes no mention of any titles assumed by the heads of the other descendants of *Noah*, yet as they also increased and multiplied and went off to their several settlements, there can be no doubt of their having also a regal sway over their people; for, what other kind of government could they have followed so naturally, as that by which *Noah* governed them, and kept them in order before their departure? Nor is it matter of much consequence what was the title the head of each tribe assumed, since it is certain the tribes were governed by their respective heads; and as certain that they all removed to the different places allotted them, as far off from the center every way as the land of *Shinar* was, and perhaps as fertile too.

IN the same page it is said: “The Scripture does not “inform us when *Nimrod* began to reign; some date it “before the dispersion; but such a conjecture does not “seem to suit with the *Mosaical* history: for before the “dispersion,

“ dispersion, we read of no city but *Babel*, nor could
 “ there be well more, while all mankind were yet in a
 “ body together.”

THIS opinion is strongly insisted on in another part of this history, p. 328, of the same volume; and the argument for it is taken from the first part of the eleventh chapter of *Genesis*; where, in the first verse, it is said: “ and the whole earth was of one language and of one speech.” And then, in verse 2, “ and it came to pass, “ as they journeyed from the *East*, that they found a “ plain in the land of *Shinar*, and they dwelt there.” Now let us examine what these two verses import; as to the first, no body will dispute against the whole offspring’s speaking the same language, or rather different dialects of the language, spoken by *Noah* and his sons before the deluge; for *Japhet* and his sons certainly spoke a dialect different from that in *Shem*’s family, and it is no wonder that some changes should happen in the same language in two hundred years, that is, one hundred before the flood, when *Noah*’s sons were born, and another, and perhaps longer, after the deluge. And it is natural to think they carried their language with them from *Armenia*, having no sort of means by which they could either have learned or imitated any other; therefore we agree in this particular; and indeed it is with great deference to the authors of that history, which demonstrates so much labour and learning, that I cannot avoid differing from them in the other.

Now the second verse, (which says: “ as they journeyed “ from the *East*, they found a plain in the land of *Shi-*

“*nar*, and they dwelt there,”) has perhaps induced those authors to imagine that *they* signifies the whole earth; because in the first verse it is said, the whole earth was of one language. But *Moses* here, after he has declared that all mankind spoke the same language, only repeats, in the second verse, what he was more particular in, in the preceding chapter; which I must repeat here, for the better explaining this passage, in which he clearly shews what part of mankind went into *Shinar*, and how they were established; and indeed it is something strange that it should be suggested: “that the Scripture does not inform us when *Nimrod* began to reign,” when it is so very clearly and particularly laid down in the following words: “and *Cush* begat *Nimrod*: he began to be a mighty man in the earth. He was a mighty hunter before the Lord; and the beginning of his kingdom was *Babel*, and *Erech*, and *Aecad*, and *Calneh*, in the land of *Shinar*.”

CAN any thing be more clearly laid down, to shew that *Nimrod* and his followers only settled in that land and established a kingdom; becoming mighty in the world, and building the cities just mentioned? So that the first verse cannot be the proper antecedent to the second; for as soon as he has informed us of the same language being universal, which he gave no hint of before, he then gives only a general account of what he had more particularly described before in the going down of *Nimrod's* people to *Shinar*, by way of introduction to his history of the confusion and dispersion; which, without it, would have wanted a proper preamble. Besides, *Moses* would have been

been guilty of a glaring absurdity, in telling us that, in journeying from the *East* they found a plain in the land of *Shinar*, after he had, before, placed *Nimrod* and his subjects there ; for we may be very sure *Noah* knew which way his descendants went, and where settled, on every quarter ; and therefore cannot be said to have gone and found a land that was found before ; or we can be sure of no part of his history, nor can he be accused of having committed any absurdity through his whole work.

FROM what has been thus considered, it is easy and natural to conclude, first that *Nimrod* went to *Shinar* and there founded a kingdom, built cities, and became mighty among his own people : that a considerable series of time passed away while he was doing this, before the confusion, or an attempt to build the famous tower of *Babel* happened ; that this building was attempted a much greater time after the flood than chronologers have fixed, in 101, according to the *Hebrew* calculation : for the *Samaritan* placed it in 401 ; and the *Septuagint* in 531 ; and indeed the most natural consideration is, that a kingdom was established, and famous cities built, not only under *Nimrod*, but under the other descendants of *Noah*, in their several countries ; and that *Asbur*, or *Nimrod*, went forth out of *Shinar* into *Assyria*, and built *Nineveh*, and *Rebboth*, and *Calah*, and *Resen* between *Nineveh* and *Calah*, which was a great city, as the tenth chapter of *Genesis* has it, and consequently established a kingdom in the neighbourhood of *Shinar*, and all this before *Nimrod* had begun to build the tower of *Babel* ; and therefore the confusion of tongues could happen to none but *Nimrod's* people,

people, and such of *Shem's* family as went, if any of them did really go, with him to *Shinar*; but, even of these, I shall shew that none were persuaded to enter into *Nimrod's* design, who, from Scripture, appears to have become arrogant and luxurious and puffed up with pride; for they said, "let us build us a city and a tower that may reach unto heaven, and let us make us a name, &c." This was the most arrogant resolution that any people could suggest, and plainly shewed that they had fallen from their obedience and duty to God's will, in the very thought of reaching to heaven; and therefore in the sixth verse of the *eleventh chapter* it is written: "and the Lord said, behold the people is one, and they have all one language, and this they begin to do, and now nothing will be restrained from them which they have imagined to do." This plainly shews, that nothing but their pride brought upon them the confusion, in order to stop their wanton progress: although authors have suggested many other reasons from their own fancy, which have no foundation in Holy Writ. Again, it is said: "the Lord scattered them abroad from thence upon the face of the earth, and they left off to build the city; therefore is the name of it called *Babel*, because the Lord did *there* confound the language of all the earth, &c." Now because it is written by *Moses*, that the Lord did *there* confound the language of all the earth, it is concluded by the learned authors mentioned, that all the earth came into *Shinar* to be subject to that confusion. This is an inference I cannot indeed consent to; because I think it is impossible that the generations of men, established in their
several

several kingdoms, should be on a sudden compelled to quit their respective governments, at very remote distances, to be concerned in the building this tower. To what purpose? If it be said, it was in order to be scattered abroad upon the earth; I answer, that was done already in their migrations on every side from *Armenia*; and it would be hard to imagine, nations of people should go through a ceremony of coming into *Shinar* to be sent back again; this would very ill suit either the sense and judgment of *Moses*, or the ways of *providence* in bringing about the divine purposes; when nothing but the propagation and welfare of his people could be the design of God, in saving the remnant of mankind in the *ark* from the *deluge*; for, as I hinted before, it would be an immense impediment to the well-being of the children of men, to be forced into such a congress, for any purpose; nor could such multitudes either find room or subsistence in that land, already well enough stocked with people. Besides, we can find no instance of God's laying punishments upon any nations or people, without being long provoked to it by crimes; and therefore it would be too great a liberty to say, that all mankind should be brought under his displeasure for the acts committed by the *Nimrodians* alone; for the Scriptures mention no others concerned in them: and it is a doubt with me, whether any of *Asbur's* people were concerned with them at all; because it appears, they were either driven away from *Nimrod's* kingdom (if they ever were in it,) or voluntarily left it, because they would not be concerned in that audacious undertaking, and so established themselves a place and
6 cities,

cities, as we have already said. It would be arraigning the justice of the *Divine Being*, to suppose it; and therefore I, for my own part, cannot help exculpating the whole descendants of *Japhet* and *Shem* from having any hand in the attempt, as well as from other reasons of some consequence, viz. it is very unlikely, that the people descended from either, should have entered into any proceeding that was sufficient to incur a punishment from the ALMIGHTY; because these were the sons who were blessed by *Noah*, for their filial piety in counter-acting their brother *Ham's* iniquity in their father's tent; for which he cursed the posterity of *Ham*; the generations of *Japhet* and *Shem* would certainly keep the tradition of their father's blessing upon them, and there was no stop put to it, but it was fulfilled amply in both; they increased prodigiously, and grew very great; and in the line of *Shem* the great work of our redemption was going on. But the seed of *Ham* was cursed from the beginning; and accordingly his grandson, *Nimrod*, was at the head of that daring enterprize; he was wicked from the beginning, and must have known what his father denounced against him and his descendants: nor could these be ignorant of it themselves; and therefore had no such happy tradition of a blessing to comfort them, and sway their actions; and consequently must have been abandoned to evil dispositions, losing in a little time the fear of God, and becoming tyrants to one another. The ways of Providence are extremely uniform in proceedings of this nature; a strong example of which is manifest in the antediluvian world; for the posterity of *Cain* was an accursed generation,

ration, occasioned by his wickedness against his brother *Abel*. Let us see then, what is meant by the words, “the Lord did *there* confound the language of all the “earth.” The answer is so easy, that it seems to me very strange this sentence should be mistaken. We are told, that the whole earth was of one language and of one speech; now there is no more in that sentence than, that *there*, that is, at *Babel*, the Lord confounded the language that all mankind upon the earth every where spoke; and scattered *them*, the subjects of *Nimrod*, who afterwards mingled with some other nations, and introduced new corruptions in languages amongst them, from which, in process of time, proceeded the great variety of tongues now in the *African* and part of the *Asiatic* nations; thus naturally fulfilling the divine will, without disturbing, or imposing any hardships upon, the rest of the sons of *Noah* in their nations, and all this according to the tenor of DIVINE writ. Having thus far introduced what in my opinion was necessary to be known concerning *Noah* and his grandchildren, let us endeavour to trace them further on, till we fall upon the people called the *Celts* and *Scythians*, whom we shall shew to be the offspring of *Gomer* and *Magog*, two sons of *Japhet*; which will lead us to our present purpose, being to enquire into the language of these people, and trace it from its ancient to its present seat.

Of the parts of the earth to which the offspring of Noah migrated from time to time.

As so much has been said already concerning one of *Ham's* family, we shall continue an account of the rest in this place, that there may be no occasion to say much of them hereafter.

THE sons of *Ham*, *Cush*, and *Misraim*, and *Phut*, and *Canaan*. The sons of *Cush*, *Seba*, and *Havila*, and *Sabtah*, and *Raamah*, *Sabtechah*; and the sons of *Raamah*, *Sheba*, and *Dedan*. Then comes the account of *Nimrod*, mentioned before, to which follows *Misraim*, who begat *Ludim*, and *Anabim*, and *Lehabim*, and *Naptubim*, and *Pathrusim*, and *Castubim* (out of whom came *Philistim*), and *Caphthorim*; and *Canaan* begat *Sidon*, his first born, and *Heth*, and the *Jebusite*, and the *Emorite*, and the *Girgashite*, and the *Hivite*, and the *Archite*, and the *Sinite*, and the *Arvadite*, and the *Zemarite*, and the *Hemathite*; and afterwards were the family of the *Canaanites* spread abroad. And the border of the *Canaanites* was from *Sidon*, as thou comest to *Gezar*, unto *Gaza*: as thou goest unto *Sodom*, and *Gomorrhah*, and *Adma*, and *Zeboim*, even unto *Lasha*. These are the sons of *Ham*, after their families, after their tongues, in their countries, and in their nations.

THIS is *Moses's* account of the issue of *Ham*; and they were a numerous people, as all these were the heads of succeeding nations. The several learned men, who have taken the pains of tracing them to their several stations, though they may differ a little in some points, yet in general

neral agree that they went gradually southward, and spread themselves over part of *Arabia*, and a great part of *Africa*, through *Egypt*, *Æthiopia*, and their neighbouring countries: which they have with great ingenuity made out, from the names of countries, probably derived from those of the heads of the several tribes they governed, which are mentioned above. And as to the land of *Canaan*, where his people settled, it is to this day so well known, that it would be needless to mention any thing about it. I shall therefore, according to my plan, take a short view of those places to which *Shem* and his successors went, and then proceed more largely on those of *Japhet*, for the reasons I gave before.

THE children of *Shem*, *Elam*, and *Asshur*, and *Arphaxad*, and *Lud*, and *Aram*. And the children of *Aram*, *Uz*, and *Hul*, and *Gether*, and *Masb*; and *Arphaxad* begat *Salah*, and *Salah* begat *Eber*, and unto *Eber* were born two sons, the name of one was *Peleg*; for in his days the earth was divided; and his brother's name was *Joktan*: and *Joktan* begat *Almodad*, and *Sheleph*, and *Hazermaveth*, and *Jerah*, and *Hadoram*, and *Uzal*, and *Diklah*, and *Obal*, and *Abimael*, and *Sheba*, and *Ophir*, and *Havillah*, and *Jobab*; all these were the sons of *Joktan*. And their dwelling was from *Mesha*, as thou goest unto *Sephar*, a mount of the *East*. These are the sons of *Shem*, after their families, after their tongues, in their lands, after their nations.

FROM Scripture, it would seem that the dwellings of the sons of *Shem* were to the eastward, and partly to the southward; for it is said, their dwellings were from *Mesha*, to-

wards *Sephar*, a mount of the *East*. Some of his grandsons settled in *Ayffria*, and some in *Persia*, some about *Chaldea*; but it is most probable, that the generality of them migrated gradually, according to their increase, to the *south-east*, and consequently inhabited the northern parts of *Arabia*, *Elam*, or *Persia*, and so spread forwards in that direction, till some of them reached *China*. These are the most probable conjectures I can collect from the very short account given by *Moses*, and the opinions of very learned historians concerning the settlements of the sons of *Shem* and *Ham*.

I SHALL now proceed to follow *Japhet* and his successors, whose progeny is surprizingly great, and whose dominions were so extensive and transactions so extraordinary, as that historians found sufficient matter for exercising their talents in treating of them, through all ages; and now afford such authorities, as will well support all that I have to say about them. And, indeed, there is great reason to imagine, that the authors who treated of the offspring of *Gomer*, *Japhet's* eldest son, were more genuine than those among the *Jews*, except *Josephus*, who hitherto treated of them, or of the sons of *Shem*; or, indeed, than any other of the *Eastern* writers: because the latter could never divest themselves of fable, or allegory, in what they produced; and as to the *Jews*, they confined their notions chiefly to the history of their own nation, and very often mingled their accounts with the marvellous; sometimes straining, and sometimes even perverting, the Sacred Writings, according as either their own fancy, or fallacious traditions, influenced them; instead of
adhering

adhering strictly to that authority, by which alone they are known to be the people they pretend to be, even in our days. *Josephus*, a principal historian of the affairs of that nation, had no other foundation to build upon but Holy Writ, in matters of very high antiquity; and though he followed *Moses* in his account, yet we find him making some suggestions, which we can by no means assent to, as, in our opinion, not naturally falling from the *Mosaic* history; whereas, some of those historians in the *Western* world, the *Greeks* and *Romans*, are more to be relied on touching the affairs of the descendants of *Gomer* and some of his brethren, where fabulous accounts, or sometimes partiality to themselves, do not too much interfere; and where they do, the impartial reader will easily discern the true history, through such imperfections in these authors.

THEY inhabited those parts which were the proper countries of that family in old times, in their subdivisions; they were men of study and learning, and were not so much addicted to give credit to the legends and marvelous traditions of cunning and imposing men, delivering their sentiments with a seeming openness and candor, which can hardly, in general, be said of *Oriental* writers.

BESIDES such authorities as the *Western* world affords among its authors, I shall endeavour to elucidate what I have to say upon this subject, with such anecdotes, as I hope will be received favourably, accompanied with many facts and accounts of things not sufficiently known, or attended to, or perhaps hitherto viewed in a wrong or partial light.

WE come now to give the best account we can of the descendants of *Japhet*, and the progress they made over more than half the world, fulfilling, to the greatest degree of exactness and truth, the prophetic blessing, which *Noah* gave him before his death: God shall enlarge *Japhet*, and he shall dwell in the tents of *Shem*, and *Canaan* shall be his servant.

THE *Mosaic* account runs thus: The sons of *Japhet*, *Gomer*, and *Magog*, and *Madai*, and *Javan*, and *Tubal*, and *Meshech*, and *Tiras*; and the sons of *Gomer*, *Askenaz*, and *Riphat*, and *Togarmah*; and the sons of *Javan*, *Elisba*, and *Tarshish*, *Kittin*, and *Dodanim*. By these were the *isles* of the gentiles divided in their lands: every one after his tongue, after their families, in their nations.

It was hinted before, that the two brothers of *Japhet*, *Shem* and *Ham*, sent their descendants to the south, south-east, and partly to the east; and that some of them settled in *Syria*, and in its neighbouring countries. The sons of *Japhet* are to be followed to the north-east, north, north-west, and over all the western parts of *Europe*.

To begin with *Gomer*, the eldest son, there is a general agreement among the authors of most credit, that he went out from his father's house in the plains of *Armenia*, where his grandfather and uncles first settled and remained after the deluge, and took his course to the northward, establishing his settlement in the northern parts of *Higher Asia*; and extending his offspring over *Bactriana*, *Hircania*, and *Margiana*: countries, according to *Strabo*, who pays great honor to this people, exceeding rich and
fertile

fertile in all the necessaries of life; and, perhaps upon that account, very naturally and properly allotted to the eldest son, to whom of course the choice was given.

ALL the ancient geographers agree in this northern settlement: PTOLOMY, on the one hand, places the *Chomarians* in *Bactriana*, near the *Oxus*, and mentions a city *Chomara* there, as if it was a capital city of the *Gomerian*. Now he makes two people of *Gomer's* issue; one he calls *Comarians*, and the othe *Chamarians*; and places the former towards the most eastern boundary of *Sogdiana*, near the sources of *Jaxartes*. Whereas, on the other hand, *Pomp. Mela* fixes the *Comarians* towards *Sogdiana* and *Bactriana*; and the *Chamarians* to the north of the *Caspian Sea*: but there does not seem to be any reason for this distinction; because, if we were to make a distinct people, city, or territory, for every difference we meet in history, in the syllabication of their names, we should multiply them extremely. They were certainly the same people, who spread themselves all over *Bactriana*, *Hircania*, *Margiana*, *Sogdiana*, and other countries to the north-east, under the name of *Gomerians*, however differently spelt by authors.

It is most certain that these people, together with the descendants of *Magog*, *Gomer's* brother, whom we shall by and by shew to be settled further north-westward, were the mighty people still remaining and governing in those northern regions, after the migration of other nations from them, both eastward and westward of them, that are mentioned by *Ezekiel*, in the thirty-eighth chapter of his Prophecy, still retaining their own ancient names and language,

guage, now about eighteen hundred years after the flood, and above five hundred before CHRIST, where the prophet has these words :

“ AND the word of the Lord came unto me, saying :
 < son of man, set thy face against *Gog*, the land of *Magog*, the chief prince of *Meshech* and *Tubal*, and prophesy against him and say, thus saith the LORD GOD, Behold, I am against thee, O *Gog*, the chief prince of *Meshech* and *Tubal*, and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords. *Persia*, *Æthiopia*, and *Lybia* with them, all of them with shield and helmet, *Gomer* and all his bands ; the house of *Togarmah* of the north quarters and all his bands, and many people with thee.”

FROM these passages of *Ezekiel*, we are informed of several interesting things relative to our design in this enquiry : first, we are undeniably certain that *Japhet's* sons spread themselves northward every way, as I have said before ; and that *Togarmah*, the youngest son of *Gomer*, was also a great prince of the north quarters. Secondly, that *Magog* had the ascendancy and command over two of his brothers, *Meshech* and *Tubal*, and their people, as well as over his own, in the northern countries, and was a great prince. Thirdly, that when this prophecy was delivered, though so many years as I have mentioned after the flood, the places of *Sheba* and *Dedan*, two nephews of *Nimrod*, are ascertained, their descendants still retaining

retaining their names, and being merchants and rich men: for in the 12th and 13th verses of the same chapter, when it was foretold that this great conflux of the *Northern* armies should meet those of the *Æthiopians*, *Persians* and *Lybians*, and go down to a land at rest, without bars or gates, upon a people that had gotten cattle and goods, to take a spoil and to take a prey; that *Sheba* and *Dedan* and the merchants of *Tarshish* should say: “Art thou
“ come to take a spoil? hast thou gathered thy company
“ to take a prey? to carry away silver and gold, to take
“ away cattle and goods, to take a great spoil?” And, fourthly, that the *Northern* people were to send a mighty army of horsemen against the children of *Israel*, which shews that they were famous for the multitude of horses they bred, as the *Tartars* are to this day, who are their descendants.

WHILE I am treating of this prophecy of *Ezekiel*, it will not be a digression to recur to the 27th chapter of the same book, which throws a very splendid light upon what was but briefly delivered by *Moses* concerning the settlements of some of his descendants, in confirmation of what I had, all along, imagined upon the subject; for where the testimony of Holy Writ has any share, and it has a great relation to my present purpose, I would not be thought negligent of such valuable authority. And I am the more willing to introduce in this place the greatest part of that chapter, because it gives a lively description not only of the locality of some of *Noah's* descendants, so many hundred years after the flood, but of the state of the mercantile traffic of these parts of the world in those days.

F

WHEN

WHEN the famous city *Tyrus* grew very rich, and was resorted to by all the world, being as it were the center of all manner of merchandize and commerce, its inhabitants grew haughty and proud, and began to disdain *Jerusalem*, and set at naught that city where the worship of the true God was established. Their luxury produced that pride, and that brought upon them the wrath of GOD ALMIGHTY, who commanded his prophet to inform them of their ensuing desolation: in which he begins with a fine description of their situation and shipping: “O! thou that art
“situate at the entry of the sea, which art a merchant of
“the people for many isles; thy borders are in the midst
“of the seas, thy builders have perfected thy beauty; they
“have made all thy ship boards of the fir trees of *Senir*,
“they have taken cedars from *Lebanon* to make masts for
“thee; of the oaks of *Bashan* have they made thine oars:”
to what a pitch of grandeur must this city have grown, being placed upon the sea in the very center of commerce, to which the nations of *Asia*, *Africa* and *Europe* had easy and convenient access. And it appears, by the particular notice the prophet takes of the ship-building, that they were a great maritime power; for, no doubt, all the ports round about those coasts that traded to *Tyrus*, had shipping of their own to carry their goods thither; yet it would seem that this city had a great naval force in particular; because the prophet, by way of introduction to the judgment he was to pronounce against them, mentions the several causes of the arrogance and pride for which they were to be ruined: as the beauty of their city, their grand fleets, and their prodigious trade in all sorts of riches; which

which he specifies in the sequel of this chapter, at the same time mentioning the several nations that imported them into *Tyrus*, of which we shall give some account, because it will fix the abode of the nations descended from the sons of *Noah*, even at that time.

HE begins with the *Asburites*, who are said to have made their benches of ivory, brought out of the isles of *Chittim*, and who still retained the name of their founder, and traded to *Tyrus* in ivory.

THE *Egyptians* are said to bring embroidery to that city, of which it is said they made sails, which shews the magnificent appearance of their shipping; and the *isles* of *Elisba* produced their fine colours, as blue, purples and scarlet. This *Elisba* was the eldest son of *Javan*, the third son of *Gomer*, and his people were settled, conformable to the promise of *Noah* to *Japhet*, in the *isles* of the *Gentiles*, called by *Ezekiel* in this place, the *isles* of *Elisba*, the *isles* of *Greece*, whence those fine dyes were brought to *Tyrus*, from him: and it appears that the *Tyrians* wore garments of these colours; for the text says, “blue and purple was that which covered them.” The people of *Zidon* and the *Arvadites*, which were some of the descendants of *Canaan*, the youngest son of *Cush*, were their mariners, and from themselves they chose their pilots; but their caulkers came to them from *Gebal*.

THE army of *Tyrus* was composed of *Persians*, and the men of *Lud* and *Phut*; and the *Arvadites* appear to have garisoned the city, as well as to have been employed as sailors, with the *Gammadians*; for they are said to have been stationed upon the walls, and to hang their shields

upon the walls round about. The people of *Tarshish* brought to the fairs of that great city silver, iron, tin, and lead; which tin was probably procured in *Cornwal*, as well as lead, by the offspring of *Tarshish*, who dwelt in *Cilicia*; and afterwards by the *Elisbans*, or descendants of *Elisba*, the elder brother of *Tarshish*, inhabiting the islands of *Greece*. The descendants of *Javan* and of *Meshech* and *Tubal* traded to *Tyrus* in slaves, and vessels of brass, which were manufactured out of materials carried from *Britain*, and of a more delicate contexture than our modern brass, as may be proved from the fineness of the *Corinthian* brass, of which numbers of medals were made. And as to the slaves sold to that city, they were brought from the northern quarters by the descendants of *Meshech* and *Tubal*, who appear from Scripture to have been subject to their brother *Magog*; for he is called by the prophet *Ezekiel*, the chief prince of *Meshech* and *Tubal*, more than once; and the numbers of these slaves were so great, that they equalled the number of the other inhabitants, if we may rely on the remarkable story told of them by *Justin* in his eighteenth book, chapter the third, to which the reader is referred. Their horses, horsemen and mules were imported from the house of *Togarmah*, which was in the north quarters, and he was one of the sons of *Gomer*.

IN short, this famous city was the very center of commerce, from all parts of the world; for, besides what are mentioned already, it appears that the *Africans* brought them *ebony*, *ivory*, *embroideries* of all sorts; *Syria* sold them *emeralds*, *embroidery*, *purple*, *fine linen*, *coral* and *agates*. The land of *Israel* traded with them in wheat,
pannag,

pannag, honey, oil, and balm, or rosin. *Damascus*, in wine and white wool; bright iron, cassia, and calamus came from *Dan* and *Javan*; fine cloths for chariots, from *Dedan*; lambs, rams and goats, from *Arabia*, and all the princes of *Kedar*. *Sheba* and *Raamah* sent their merchants with all manner of spices, precious stones and gold. And *Haran*, and *Canch*, and *Eden*, the merchants of *Sheba*, *Asbur* and *Chilmad*, were said to deal in all sorts of merchandize, as well as blue cloths, embroidered work, and in chests made of cedar, filled with rich apparel.

THIS was the state of that most magnificent city, when the pride of their nation brought on them the desolation the prophet pronounced against them, which was punctually fulfilled, in the ruin that came upon them, according to the word of God.

I HAVE here been the more particular in recounting the several countries which traded to *Tyre*, because it points out to us the places where the descendants of *Shem*, *Ham*, and *Japhet* went to, and were established in, so many hundred years after the flood; retaining the ancient names, and no doubt the languages they severally carried with them under their different heads, and, as the Scripture says, after their nations; from whence it will be no difficult matter to trace those of them, which are the subjects of my design, to their utmost habitations; where the remains of the sons of *Gomer*, and of his brothers, are yet unmixed with any others, with respect to their language, to this day; which I shall endeavour to make appear, when I come to treat of the language of the *Celts*, or rather *Gomerians* and *Magogians*. We shall, however, first follow

follow them from the places the Scripture settles them in, till we find the remains of them in the *ne plus* of their migrations.

It has been thought, by the *Chaldee* paraphrasts, that *Gomer* went to *Africa*; but this shews, that they took a liberty not at all to be countenanced, because it directly contradicts the *Mosaic*, as well as the prophetic, account of *Ezekiel*, which place him north and north-east; as does *Jeremiah*, in his 51st chapter, verse 27, place *Askenaz* with *Minni* and *Ararat*, kingdoms far enough from *Africa*, and in the neighbourhood of *Armenia*: nor is it improbable, that part of his issue settled about the *Euxine Sea*, or, according to *Bochart*, *Axine Sea*, which he supposes to be a corruption of *Askenaz* by the *Greeks*. See his *Phaleg*. l. iii. c. 9.

THE families of *RIPHATH*, *Gomer's* second son, seem to be situated about *Paphlagonia*, from the opinions of *Josephus*, *Bochart*, *Stephanus* and *Pliny*; the former of these two mentions a country of the same name, whose people were called *Rhebæi*; and *Pliny* places here a nation, called *Rhiphæi*.

As to *Togarma*, the Sacred Scriptures have, as I have mentioned it already, been very clear in declaring his situation; and it was from him and his successors that that great country, called *Tibet*, was peopled, who being either forced to file off that way, for want of room, or from feuds and discords, settled in, and extended over, it with their language and religion, which is now corrupted into the idolatrous worship of the *lamas*, of which I shall mention more hereafter; thus his, and the children of

some others of his relations, spread over the north-east quarters of the world.

WE must now follow *Magog*, and his offspring, to the north-west, and spread them all over *Russia*, *Poland*, *Sweden*, *Denmark* and *Germany*, as well as to the borders of *North Tartary*: we must remark, that these were very numerous, and made a rapid migration through all these parts; because his brothers, *Meshech* and *Tubal*, were with him, and all their offspring; for it appears, by the prophet *Ezekiel*, that they were his subjects, and their offspring, that still occupied those northern parts, continued to be so, even to the time of that prophecy; while, in the mean time, which included the space of eighteen hundred years, and upwards, the descendants of them all had gone and peopled all the north and north-western parts of *Europe*, mentioned above, even into *Ireland* and *Scotland*, as did the descendants of *Togarmah*, and others of his relations, all *Southern* and *Eastern Tartary*, even to the land now called *Camschatschi*. And these descendants of *Gog* and his brothers, were the people which, in after-ages, had the appellation of *Scythians*, as it is agreed on by many authors of authority, as *Josephus*, *Jerom*, and most of the fathers.

HAVING now, in a general way, distributed the two brothers, *Gomer* and *Magog*, with *Meshech* and *Tubal*, and the migrations of their descendants; let us now follow the other three brothers, *Madai*, *Javan* and *Tiras*. And in this we shall be led by the Scripture account, which is so clear, however short, that there is no missing the way:

Madai

Madai was the third son of *Japhet*, and is by many said to be the founder of the *Medes*, whose country was, after his name, called *Media*; there are many reasons to support this opinion, notwithstanding that a learned author has endeavoured to place him in *Macedonia*; but the situation of *Media* best suits him, because it places him in the neighbourhood of his two elder brothers, *Gomer* and *Magog*, who, according to his right of seniority, must have had the third lot; and, in general, this was the rule observed by *Noah*; for his own three sons dwelt with him, and the sons of each of these round about them, a little farther off in the countries adjacent; besides, there is an easy similitude in the etymology of the word *Media*, from *Madai*, in which opinion I have easily concurred with the learned authors of the Universal History, by the change of the first *a* into *e*; whereas, it must be very hard-pressed, to derive *Macedonia* from *Madai*. But there is yet a stronger argument to prove he had nothing to say to *Macedonia*; because this country, lying contiguous to *Greece*, of which it was once a province, would rather fall to *Javan's* lot; or the western part of *Lesser Asia*, from whence he and his sons had an easy passage into *Macedonia*, and the isles of the *Gentiles*, which was all *Greece*, and other parts, where the Scriptures place them, ver. 5 of the tenth chapter of *Genesis*, and where we find them trading to *Tyrus* eighteen hundred years after the flood, under the appellation of *Javan's* sons, from whom they descended. See *Ezekiel*, quoted before. Now some have thought that the fifth verse, which says, "By these were the isles of the *Gentiles* divided in their lands;" had reference to all

all the sons of *Japhet*; but this opinion is contrary to the facts laid down in *Ezekiel*, 27th and 38th chapters, wherein it appears, that some of his sons were called from the north quarters, where they and their descendants dwelt, both on account of fulfilling the prophecy with respect to the children of *Israel*, and to trade in horsemen, horses and slaves, with the merchants of *Tyrus*: from which circumstances we must conclude, that *Javan* and his sons only were referred to, in the words cited above.

Javan, therefore the fourth son of *Japhet*, undoubtedly settled in the southern and western parts of *Asia Minor*, from whence, as I have just observed, his four sons moved gradually into the isles of the *Gentiles*, spreading over and possessing all *Greece*, which were called the isles of *Elisba*, from his eldest son; as was another part called *Tarsus*, or *Tarshish*, from his second son, as it is mentioned expressly by the prophet; and near him *Kittim*, the third son, planted his colony; this was in *Macedonia*, which is clearly pointed out in the history of the *Maccabees*, in two places. In the first verse of the first chapter, book the first, we find these words: “And it happened after
“ that *Alexander*, son of *Philip* the *Macedonian*, who
“ came out of the land of *Chettim*, had smitten *Darius*,
“ king of the *Persians* and *Medes*, that he reigned in his
“ stead the first over *Greece*.” This is a very plain hint for ascertaining the land of *Kittim*; but it is confirmed, in the fifth verse of the eighth chapter, in the following terms: where *Judas Maccabæus* is informed of the power of the *Romans*, and resolves to send ambassadors
G for

for making a treaty of friendship with them, “ Besides
 “ this, how they had discomfitted in battle *Philip*, and
 “ *Perseus*, king of the *Citims*.” And in the eighteenth
 verse of the same chapter, the business of his messengers
 is partly declared thus: “ and to intreat them that they
 “ would take off the yoke from them; for they saw that
 “ the kingdom of the *Grecians* did oppress *Israel* with
 “ servitude.” How wonderfully was *Noah’s* prophetic
 promise fulfilled, of the enlargement of *Japhet*; and how
 conformably to that has *Moses* informed us, that the isles
 of the *Gentiles* should be possessed by *Javan’s* posterity,
 who accordingly were the founders of the governments
 and language of all *Greece*, as I shall endeavour to prove
 it hereafter more fully. There is no other account of the
 fourth son of *Javan*, than what is suggested from the
Septuagint by the ingenious authors of the Universal
 History, and seems probable enough; which changes the
 name *Dodanim* to *Rodanim*, and settles him in the island
 of *Rhodes*: this, in the opinion of these historians, seems
 a more likely derivation, than to extract the name *Doris*
 from *Dodanim*, which, in my sentiment, can have no
 natural relation to one another.

THE seventh son of *Japhet*, *Tiras*, or, according to
Josephus, *Thiras*, was the founder and planter of the
 people called from him the *Thiræans*, or, as the *Greeks*
 afterwards altered it, *Thracians*. This historian upbraids
 the *Greeks* in his time for taking the liberty of altering
 names and terms of persons and things to their own fancy:
 “ They have, says he, gotten a method of changing names.
 “ to tickle the ear, and carry the word glibber off the
 “ tongue;

“ tongue ; but our people neither allow, nor practise
“ any such thing. The *Greeks* have turned *Noe* into *No-*
“ *chos* ; but we keep to the same form and syllables,
“ without varying the termination.”

*A particular view of the farther migrations and changes
of the offspring of Japhet in their passages northward,
north-westward and westward.*

HAVING now brought the descendants of *Japhet* regularly to the places where the Scriptures settle them, let us proceed to follow them severally to their remotest, though very early settlements ; and this will chiefly regard the colonies which proceeded from *Magog*, and his brothers, *Meshech* and *Tubal*, who were his subjects, in their advances to the northwest, on the one hand ; and those which came from *Gomer*, and his brother *Javan*'s issue, who spread over the western parts of *Europe*, on the other hand. We must, however, remind our readers, that *Togarmah*, one of *Gomer*'s sons, went off north-eastward, and peopled *Eastern Tartary*, great part of the *Mogul*'s country, and other parts of *India*, whom we shall have occasion to mention in the sequel of this work.

THUS there appears to be two grand routs ; by which all *Europe* was inhabited in due time, by *Japhet*'s successors ; and it will appear, that the migrations of *Magog*'s subjects was much more rapid than those of *Gomer*'s issue, and that consequently all the *Northern* countries of *Europe* were much sooner inhabited by the former, than the most *Southern* were by the latter.

C H A P. II.

The progress of the Gomerians, or offspring of Gomer.

LET us begin with *Gomer*, who, being the eldest son, claims our first notice, and examine the different appellations by which his descendants were known in the world. They were first called *Gomerians*, from his name, and were known by that appellation for several ages; even after their mixing with their brethren, the *Scythians*, in peopling *Germany*, *Poland*, and other *Northern* countries. They were indeed called in these countries *Cimmerii*, *Cimbri*, *Coimbri*; for it was a very ancient colony of these that gave name to the *Cimbric Kersonesus*, now part of the *Danish* territory, after their conjunction with the *Scythians*; but this word, *Cimmerians*, is no other than a corruption of *Commerians*, changed from *Gomerians*; such changes being common, through all languages and nations of the world, to this day.

WHILE they were in *Asia*, a colony of them were called *Sace*, *Saces*, or *Saques*; the occasion of which, as it is related by authors of great credit, such as *Trag. Pompeius*, *Arian*, in *Parthicis apud Photium*, and several others, was, that the *Gomerians* increasing, and migrating through *Margiana* in great multitudes, had many quarrels and dissensions among themselves, and the stronger, driving out the weaker parties, forced them into neighbouring countries, some of which were then in the possession of the

the *Medes*, who sprung from *Madai*; where, from their being a banished people, and fugitives, they were called *Parthians*, *Parthu* signifying divided, or separated from another people, in the *Gomerian* language; from hence those parts where they settled were called *Parthia*, and from these arose the *Persians*, who were also called *Elamites*, from one of the sons of *Shem*; so that *Persia* had its inhabitants from the *North* by the *Parthians*, and in the *Southern* parts by the sons of *Elam*, much about the same time, who, at length, became a mixed people whom we shall mention hereafter.

Now these *Parthians*, in resentment for having been forced away to shift for themselves, gave their enemies the scandalous name, *Sacæ*, which signifies to rob or commit great violence, and which, among historians, remains upon them at this day. Now as these were a part of the people of *Margiana*, though sprung from *Gomer*, they, and indeed all the *Northern* people, were called *Scythians* very early; and the *Persians* afterwards gave all the *Scythians* the name of *Sacæ*, according to *Herodotus*.

IF we were to enumerate all the names given to the first people inhabiting the isles of *Elisba*, by those writers who blended their histories with fables and allegories, and many times invented matters that never existed, this work would be swelled to a greater bulk than is intended; but our purpose is to be as concise as possible, and to adopt nothing fabulous. It would indeed have been happy, if mythologic fables had never been handed down to us; because it is very evident they have occasioned many errors among writers, who were not always able to weed out

6 falshoods

falsehoods from truth ; and often were induced to lay hold of what pleased their own fancy, rather than what was conformable to truth ; besides other evils, which even the true revealed religion of God has not shaken off, in but too many places, at this time.

WHEN *Javan* and his sons settled in these isles, the whole people were, from him, called *Jones*, and *Jaones*, which name other nations also always gave them, ages before they were called *Graii*, or by any other appellation whatsoever. And yet among themselves, and by some neighbours, they were still called *Gomerians*, which never was quite taken off, till, in after-ages, when the descendants of that family, by commerce with the *Phœnicians*, had blended the *Jonian* or *Gomerian* tongue with those of that conflux of people, who afterwards traded from all parts to *Tyrus*, and who formerly, being subject to the confusion at *Babel*, were called *Grecians*, and then they began to call their former brethren *Galatai* and *Keltai*, from which arose the names *Celtæ* and *Galli* among the *Latins*.

BUT we have the best proofs of their being long called *Jonians* from authorities not to be questioned. It is, in the first place, but natural to derive this name from that of the patriarch, its founder, *Javan*, by a very easy alteration ; and, as he was the father of the first inhabitants of *Greece*, he had a right to have his people called after his name. *Josephus* makes this very derivation, and him the father of the *Grecians* ; and the Scriptures, as I have before said, gives the *Grecians* the name of *Jones*, or *Javans* in the *Hebrew* tongue, and call the *Greek* language *Javanith* to this day.

ALL

ALL this story of *Javan*, or *Jaon*, which has the best authority to support it, as *Holy Writ*, *Josephus*, *Aristophanes*, *Schol. Epiphanius*, and many others, has been most basely perverted by the latter *Greeks*, who mingled with it their fabulous accounts; making *Jon* the son of *Xutus*, grandson of *Helenus* the founder, and running on till they have entered upon mere fiction: but this is well confuted, by considering that the people of *Attica* and *Peloponnesus* were called *Jonians*, several centuries before the time of this supposed *Jon*, who was said to be a barbarous prince; and this perhaps was the sentiment of *Herodotus*, as quoted by *Pezron*, who observes that the *Athenians*, and their brethren that lived in the colonies of *Asia* afterwards, abhorred to be called *Jonians*, being a name which they detested; because they would not have it be thought that they came from *Jon*, the great grandson of *Deucalion*; and by reason of the cowardice of the *Asiatic Jonians*, said to be sprung from him. Thus was the *Jonian* or *Gomerian* language first founded in *Greece*, the *isles of Elisba*, and afterwards called *Pelasgian*, of which some mention shall be made when we come to speak of the progress of that language.

WE shall not say much of the descendants of *Magog*, till we come to quit the *Gomerians*; because they produced very different sets of people, and migrated very different ways, notwithstanding several authors have absolutely confounded them all under the name of *Gomerians*, or *Celts*; and it seems highly probable, that if those writers had but consulted *Holy Writ*, they would have seen them settled, near two thousand years after the flood,
in.

in very different situations, as I have quoted it from the prophet *Ezekiel* already; but they have chiefly relied upon the *Greeks*, who were ever fond of the invention or mutilation of facts, as they were ignorant of their own origin, and of great prejudices to other nations. Indeed it cannot be denied that many colonies of the *Gomerians*, in process of time, fell in with others of the *Magogians*, or *Scythians*, in various countries, in the midway between the *Northern* and *Southern* parts of *Europe*, making together one people whenever this happened; which might, indeed, be one cause of some authors being confused in their accounts; but notwithstanding all the rencounters that could happen through many ages, yet the great and principal numbers of the *Gomerians* went on, and spread themselves, unmixed, to the utmost *Western* and *Southern* boundaries of *Europe*; as did the *Scythians* to the *Northern* and *North-western* bounds of the same; where they remain distinguished from other people, and from one another, to this day: that is, that the *Magogians*, or *Scythians*, had driven before them, through all the *North-western* parts, some weaker colonies of themselves into *Ireland* and *Scotland*, as well as to other *Northern* islands, which was their *ne plus ultra*, and which were the *Aborigines* of these islands; and that the *Gomerians*, afterwards called *Celts* and *Gallatæ*, by the *Greeks*, and *Galli* or *Galls*, by the *Latins*, spread themselves all over the *South-western* parts of *Europe*, giving the first rise to *Greeks*, *Latins*, *Franks*, *Biscayans*, and arriving in the *Southern* parts of *Britain*, by sea from the *isles of Elisba*, about the same time (or soon after the *British* islands

islands were inhabited by their relations, the *Magogians* or *Scythians*), and long before their brethren, the *Gauls* or *Celts*, came into any part of *France* or *Spain*.

THERE are two strong reasons for this assertion: the first is, that trade began to flourish very early after the dispersion in *Shinar*; all over *Assyria*, the isles of *Elisba*, (afterwards called *Greece*) *Egypt*, and, in short, every neighbouring part; and as they had very soon built ships for transporting their merchandize from place to place, so they soon improved in their navigation; for it must be granted, that the ark was a very good pattern for their imitation, and it was built under the directions of *Noah*, before the faces of his three sons, who were about one hundred years old each when the deluge came upon the earth. It need not, therefore, be a strained conjecture, to suppose that ship-building was brought into use as soon as necessity required it; and that the numbers of men were increased, and sufficient materials and tools procured. The other reason is, that the migrations of colonies over land into neighbouring countries, as they were naturally gradual, so they were more tedious; if we consider, that many difficulties obstructed their passage, as woods, marshes, rivers, and long untrodden spaces of land, and mountains of great extent: whereas, the very first adventurers who sailed out of the *Mediterranean Sea* into the *Atlantic Ocean*, might either be driven directly to *Ireland* and *Britain*, as it is likely some of them were, and even to *America*, or might have coasted it round *Spain* and *France*, till their arrival at or near the *Land's End* of *Britain*, before the spreading *Galls* could have driven
H their

their increasing brethren to the most *Western* parts of the continent of *Europe*; and hence it is easy to see, that not only the islands of the *Mediterranean Sea*, but also those of the *Western* parts of *Europe*, were much sooner inhabited, than many countries of the continent, in the *South-west* parts especially: because such colonies as were much harrassed by their powerful brethren, would naturally think themselves more secure in islands than elsewhere, from the oppression and tyranny of conquerors, which was often the case in many historical instances.

ANOTHER probable reason for the later arrival of the *Gomerians* in the *British* isles than the *Magogians* by land, is, that the former passed through the more fertile and desirable countries, more pleasant as to climate, soil, and every other natural advantage, which would be some cause of their delay; whereas, those *Northern* countries, through which the latter passed, could have not many such inviting causes of delay, nor commerce with strangers, and their numerous swarms would continue to drive one another on over land, as they increased, till some of them came to their *ne plus*, as we have mentioned it before. However, it will appear further on, that some of the earliest colonies of the *Magogians*, or *Scythians*, that landed in *Ireland*, arrived there very early by sea from the *Euxine*, through the *Mediterranean*, and from the *isles of Elisba* also.

THE limits by which we have bounded ourselves in pursuing this inquiry, will not suffer us to make an extended history of the feats and exploits of the *Gomerians*, or *Scythians*, in their several migrations; this is well done already in that useful general history, mentioned before;

we

we have but one point in view, which is their language; and in order to come at a tolerable knowledge of its antiquity, we think it necessary to trace them, as well as we can, by such anecdotes as may best serve to fix them where their ultimate remains are at present.

AFTER the sons of *Gomer* were called *Galatai*, and by corruption *Keltai*, which, by the *Latins*, was after changed into *Celtæ*, they spread all over *Southern* and *Western Europe*, as well as to several parts of *Asia*.

THEY were the *Galatians*, to whom *St. Paul* wrote his *Epistles*; they were the *Umbrians*, a corruption of *Gomerians*; they were the *Titans*, whose history is very famous; they were the *Celtiberians*; they were the *Galli*, which possessed *Gallia Cisalpina* and *Transalpina*; and, in short, they occupied all the *Mediterranean* isles, *Spain*, *France*, *Portugal*, *Southern* parts of *Germany*, and all the countries between *Greece* and *Germany*, all *Italy*, and part of the *British* isles.

BUT this extension of *Gomer's* descendants was many ages bringing about; and while this was doing, some of the earliest of them, as I said before, came to *Britain* by sea; where they discovered these mines of *tin* and *lead*, which the *Grecians*, their brethren, came over for, and sold, at the fairs of *Tyrus*, to the *Phenicians*. Now it seems very probable, that these first *Gomerians* who arrived here, were versed in the business of mining, which the *Magogians*, they found inhabiting some parts of this island before them, knew nothing of; they were civilized by their intercourse with trading rich nations, and versed in the more polite customs of a great variety of people, in

that central trading spot of the world; the *Magogians*, who went by land, had no such advantage in their flights from their enemies; and, no doubt, lived all along in the simple original manner, upon hunting and cattle, as we find people in the more remote *Northern* nations at this day, and indeed in every other unfrequented part of the world, where commerce was never introduced, nor incursions of strangers yet begun; whereas, those *Magogians*, who arrived in *Ireland* by sea, immediately from the *Mediterranean*, were versed in arms, had sublime notions of government and preserved their records by their bards and historians, as the *Gomerians* did; but of this we shall see more in the sequel. However, that it may not seem strange for either *Gomerians* or *Scythians* to sail to *Britain* or *Ireland*, it is pretty certain that the *Greeks* were very early well acquainted with both *Britain* and *Ireland*; for several ancient authors assert it: and *Orpheus*, or whoever wrote the *Greek* poem on the *Argonautic* expedition, says, that *Jason*, who manned the ship *Argos*, sailed to *Ireland*, and *Adrianus Junius* says the same thing in these lines:

“ Illa ego sum Graiis, olim Glacialis Ierne

“ Dicta, et *Jasoniæ* puppis bene cognita nautis.”

And *Tacitus*, in his *Life of Julius Agricola*, in speaking of *Britain* and *Ireland*, says, that the harbours of *Ireland* were better known to the trading part of the world than those of *Britain*, on account of their commerce: “ Solum
“ cœlumque et ingenia cultusque hominum, haud multum
“ a *Britannia* differunt; melius aditus, portusque per
“ commercia et negociatores cogniti.”

Now

Now the *Argonautic* expedition is said, by *Chitræus*, in his *Chronologia Historiæ Herodoti et Thucydidis*, to have happened *anno mundi* 2737
 from which, if we subtract 1656
 the years from the creation to the flood, the remainder will be 1081

which is about the number of years from the flood to the beginning of the reign of the *Milesians* in *Ireland*; so that if *Jason* did sail to *Ireland*, it must be soon after the establishment of the *Milesians* in that kingdom. See *Chitræus*, p. 126. Yet, from a very remarkable passage in *Diodorus*, one would be induced to believe the early inhabitants of *Greece* were well acquainted with both *Britain* and *Ireland*. It is, however, something difficult to say which of these is meant by this author, or by a very ancient author, *Hecataeus*, whom he quotes, and who was a *Pelasgian*, or, in other words, was not an *European Grecian*. But surely no other island in the world can be meant than either *Britain* or *Ireland*, from the description of *Diodorus*: he says, “ that among the writers of antiquity, *Hecataeus* and some others, relate that there is an island in the ocean, opposite to *Galle*, or the *Celtæ*, not less than *Sicily*; which is inhabited by a people called *Hyperboreans*, under the *Arctic* regions; so called, because they are more remote than the north wind. It is a very fertile place, for they have a harvest twice a year; that they have a great forest, and a noble temple, where the men, many of whom are harpers, sing forth the praises of *Apollo*; that they had a language proper to themselves, or the *Greek* was their tongue; and “ that

“ that they had a great regard for the *Greeks*, which
“ friendship had been confirmed from ancient times, par-
“ ticularly with the *Athenians* and *Delians*; and that
“ some of the *Greeks* came over to the *Hyperboreans*, and
“ made them rich presents, inscribed with *Greek* letters:
“ and also that *Abaris* formerly went from thence into
“ *Greece*, to renew their ancient friendship with the
“ *Delians*.” See *Diod.* lib. ii. towards the end.

IN this account, there is reason to believe *Britain* or *Ireland* to be the habitation of *Hecatæus's Hyperborei*: both had temples for the worship of the gods, the vestiges of which are now remaining in both islands. The harp was the instrument both of the ancient *Britons* and *Irish*, and is now used in both nations, and scarce any where else, in our time. Both islands are fertile, and are situated in the ocean opposite to the *Galles*, or *Celts*, and near the *Arctic* region; and many other accounts of the early correspondence held between these islands and the inhabitants of *Greece*, are certainly corroborated by this. And if we add to these, that the harp was in so much esteem in *Ireland*, that from their skill in playing upon it, and their great proficiency in music, they were called *Citharedi*, or *Citharistæ*, and have, from ancient times, held it the chief ensign of their national arms. These are sufficient connotatives to point out who the *Hyperboreans* were; for no other islands in the world can answer these characters of situation, customs, &c. but *Britain* and *Ireland*. This account also marks the country of that famous philosopher, *Abaris*, who is mentioned by several writers, of whom we shall say something more hereafter.

THERE

THERE is also another very remarkable passage from *Plutarch*, in his treatise on *music*, which, in a great measure, corroborates what *Diodorus* had delivered concerning the embassy to the DELIANS by *Abaris*: he says, “ that
“ the presents that were sent to them from the *Hyperbo-*
“ *reens* were accompanied with haut-boys, harps, and
“ guitars;” and though the harp seems to have been the favourite instrument with both *Britons* and *Irish*, yet they were performers upon various others, and said by authors to be even the inventors of them; and besides the above, they used trumpets; of these, there were some discovered in *Ireland* in digging, a few years ago, and shewed at the Society of Antiquaries, of fine brass, which were so curious, as to their form and great antiquity, that they were thought very worthy of being engraved and described among the works of that learned body. They were brought over, with some other specimens of antiquity, by the late learned Dr. *Pocock*, Lord Bishop of *Meath*.

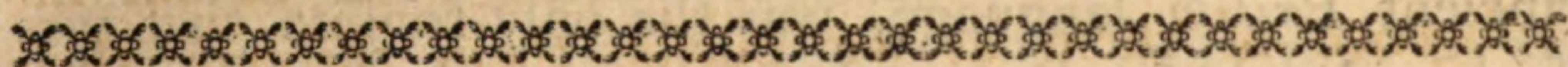
Cæsar and *Tacitus* think it very probable, that *Britain* had its first inhabitants from *Gaul*, for no other reasons, but because of the propinquity of them to each other; and from the *Galls* having sent colonies into *Italy*, *Spain*, &c. concluding that therefore they must also have peopled *Britain*. I will allow, that when the *Galls* came first into *France*, and had spread themselves to the coasts, they might have had an intercourse with those who inhabited this island before, and that they might reciprocally pass over to each other: but, that the first people came into *Britain* from thence, can be no way allowed; not even though a great number of authors may have said the same thing;

thing; founding their reasons upon the agreement of the manners and customs of the inhabitants of both countries. Now there is no wonder in such agreement, because no one can deny that they were both colonies from the same stock, having undoubtedly language, manners and customs alike, as they were in fact all *Celts*: but if those authors had attended to the particular traffic carried on by the *Greeks* with the *Cassiterides*, for *tin*, *lead*, and *copper*, they would scarce have thought thus of the matter; besides, the learned *Bochart* seems to me to have absolutely mistaken the fact of the discovery of those isles by the *Phœnicians*, and afterwards by the *Greeks*; whereas, we have better authority for reversing this opinion, in Holy Writ. I have before shewed, from the prophet *Ezekiel*, that *Tarshish*, part of the isles of *Elisba*, afterwards called *Greece*, sold *tin* and *lead* to the merchants of *Tyrus*, and were therefore more likely to be the first discoverers of the *Cassiterides*, and that having in time found out the *mines*, invited their own brethren to come over for it; for it is not probable that the *Phœnicians* would have suffered the *Greeks* to import tin and lead, and let these commodities be sold in their fairs, if they could have had it brought to them in their own ships at the first hand; and therefore I cannot help being of opinion, that the people of *Tarshish*, that is, the *Pelasgians*, discovered and concealed these islands from the *Phœnicians* as long as they could, instead of the contrary; and that it was from thence the first people of the *Gomerian* race came into the *Southern* parts of *Britain*. The *Greeks* called the tin islands, *Cassiterides*, and perhaps the *Phœnicians* coming thither afterwards, may

may have given them the name *Baratanac*, whence *Britain*, as some authors will have it; but this will be doubted in another place. Be that as it will, the first *Britons*, that landed in *England*, came from the *isles* of *Elisba*, without all manner of doubt; to strengthen which opinion, I shall offer the following reason, which I cannot help thinking is of great weight: viz. if the *Phœnicians* had first discovered and inhabited this island, then the *Phœnician* tongue would have prevailed here; whereas, it is well known the *Gomerian*, otherwise called *Celtic*, and ancient *British* language, was the only tongue that was spoken by those whom I have mentioned to be the first who came from the *isles* of *Elisba*, and landed in the *South-west* parts of this island; and of all the *Celts* and *Galls*, which were spread over the *South-western* parts of *Europe* afterwards; now it is well known, that the *Phœnician* tongue never made any progress in *Europe* at all; but made its way chiefly into *Arabia* and *Africa*, and extended itself all along the coasts of *Barbary*, losing itself in the inland parts of those regions, and splitting into many dialects, which is the fate of all languages in general, in process of time.

I HAVE now briefly traced the *Gomerians* by the authority of Holy Writ, which is the very foundation of their history, and the general consent of the most authentic writers, from *Armenia* into several neighbouring parts, into the *isles* of *Elisba*, and from thence through all the *South-western* kingdoms of *Europe*, under various denominations, to the utmost migrations of their brethren, and that in as concise a manner as possible; something more

will be said of them, when we come to speak of their language, and other particular matters; let us now see what became of the brothers of *Gomer*, *Magog*, *Meshech* and *Tubal*; whom we shall shew to be the *fathers* of the *Scythians*, who, together with the descendants of *Gomer*, will appear in the sequel to have been called, in general, the *Pelasgians*, before they went under the name of *Celts*, *Scythians*, &c.



CHAP. III.

The progress of the Magogians, or offspring of Magog, with those of his brothers, Meshech and Tubal.

T is to be observed, that authors have brought great confusion into the histories of the two brothers, *Gomer* and *Magog*, and their descendants, in their several transactions and migrations, through the long tracts of country, into which their respective colonies were forced to pass; which might have been easily avoided, if they had followed them as a *distinct* people from each other, as the Scriptures do, during the first ages of the world after the flood, for several centuries.

THEN their further progresses would have been easily discerned, and their often mixing with each other in various countries of *Europe*, between the *Northern* and *Southern* parts, would be well understood: for as the *Gomerians*

merians were, in general, more happy in their climates, and every other natural advantage, than the issue of *Magog*; so it is most certain, that the *Scythians*, whose dwellings were altogether north, and north-west, sent their overflowing offsprings southward, from time to time, from every part of the northern quarters, as *Ezekiel* has it, to which they were driven by one another, or voluntarily took possession of, according to their several necessities.

IF we consider who these *Scythians* were, and from whom descended, we shall be the more clear in our intelligence of them as we pursue them through their northern quarters. And although what we purpose is but a very brief account of them, not at all meddling with their policy, government, kings, nor wars; yet it is hoped that we shall prove their just distinction from the *Gomerians*, by undoubted authority.

Josephus, and most of the *fathers*, as well as many modern authors after these, declare that the *Celts* and *Galls* are the immediate descendants of *Gomer*, and the *Scythians* the offspring of *Magog*, his brother. The names, characters and successions, though altered much in process of time, were never obliterated in *Gomer's* line, though often confused by several authors; for they are seen even now in *Europe*, amidst the many revolutions of monarchies round about them, retaining the ancient traces of their proper names and identical language in several places; which will appear still more evident, before this little work is finished. And as to the *Scythians*, they are no less remarkably distinct from the *Gomerians* in their own proper line. *Josephus* and the ancient fathers had

the best authority to follow, in their sentiments upon it; and that is the testimony I now follow; which is what the prophet *Ezeziel* declares, in mentioning the several nations who traded to *Tyrus*. It is he that has laid down, as I have mentioned it before, the true situation of the descendants of both brothers; than which nothing can be more satisfactory, especially when connected, and viewed, with *Moses's* account, in the tenth and eleventh chapters of *Genesis*; for, without those judgments denounced by this prophet against *Magog*, and *Tyrus*, there could be no foundation for any account of them at all, to be continued, from the short mention of them made by *Moses*; and those curious pieces of ancient history, relating to the origin of the inhabitants of all *Europe*, would be utterly lost; for *Moses* confines himself to the line of *Shem* in particular, after a very short account of *Japhet*, touching by the way upon the descendants of *Ham*, the *Canaanites*, whenever he had occasion to inform us of God's judgments in carrying on his divine purposes, and in bringing about the great work of our redemption. Whereas, this prophet has rescued from oblivion a sufficient notice of *Japhet's* issue, that the fulfilling of *Noah's* prophetic blessing, in the enlargement of his eldest son's most numerous progeny, might never be forgotten; and also, that it might be another standing testimony of the truth of the *Mosaic* history.

WE must remember here, what I hinted before, that our prophet has joined *Meshech* and *Tubal*, as subjects to their brother *Magog*; he is said to be their chief prince, and as these three went off together, they produced a very
speedy

speedy as well as great increase. They may be traced by several ancient and significant monuments in their first settlements, in the *North-western* parts of *Asia Minor*, in the neighbourhood of their brother *Gomer*; from whence they quickly spread through all the *Scythias*, *Muscovy* and *Tartary*; for they bore the name of *Mogli*, which was the common appellation for the *Muscovites* and *Tartars*. These sons of *Meshech* and *Tubal* were they who traded to *Tyrus* in slaves, which they carried by land to *Greece*, the islands of *Elisba*, and by sea from thence to that famous city; and these are they, who, when they migrated southward, and made incursions into the *Gomerian* nations, forcing themselves upon, and mixing with them, were called by very ancient *Greek* authors, with great propriety, *Celto-Scythians*, which name prevailed to all the inhabitants of the *Northern* countries afterwards for a long time. And these three brothers left many remarkable tokens of their names in several of those parts through which they passed. The great *Bochart* is full of such traces, among which are the following: as, the *Gogarenes* from *Magog*; and the provinces of *Mongog*, and *Congigo*, and several others, with many cities and other places in *Russia* and *Tartary*.

BESIDES these strong connotatives of the traces of this people, if we were to examine their manners and customs, as well as the fierce and warlike dispositions of *Magog*, as hinted by the prophet, surely no people upon the earth are so likely as the *Scythians* to answer such characters. And to this time, the *Cosacks*, *Calmucks*, and numberless tribes in the several nations of *Tartary* and *Russia*,

Russia, are under the very same state, in all respects. Again, there are places which take their names from *Meshech*, though he was a subject to his brother *Magog*: he was called *Mosoch* by the ancients, and gave name to a chain of mountains, called *Moschici*, to the northward of *Armenia*, for which *Bochart* quotes several ancient geographers and historians.

THE geographical accounts of the several boundaries of *Scythia* varies excessively, according to the humour and opinions of geographers; but as it is not my business to enter into such a discussion, I shall only in general observe, that all the *Tartarys*, *Russias*, *Lithuania*, *Poland*, *Hungary*, *Sweden*, *Denmark*, *Norway*, *Laponia*, and every other *Northern* territory, whether island or continent, from the most *North-eastern* point of land to that of the *Northern* and *North-west*, may be comprehended under the name *Scythia*; because from whatsoever part of these vast tracts of country the *Magogians* swarmed southward, they were all called *Scythians*, in early times.

SOME of them, in the course of their migrations, lived in *clans*, without building houses, towns or cities; removing from place to place with their families and cattle; whilst others formed themselves into kingdoms, having cities, towns, agriculture, and commerce with other nations; so that the nearer they were to those parts where commerce was first established, the more they were civilized, and approached the nearer to the civil policy of their neighbouring kingdoms; and it will appear in the sequel, that many nations of the early *Scythians* were become examples to other people, for the purity of their laws, philosophy,
music

music and poetry, as well as a true heroic spirit; and so were their relations, the *Gomerians*, in all their governments. But when their colonies were driven into more remote parts, they forgot, in process of time, every thing that did not immediately regard their necessities, and were therefore reduced to such a state as we see the *North Americans* are now in, living in tribes, or nations, by hunting and cattle, without tillage, or any other improvement, or constant settlement, and making incursions upon one another like them; and this we see is the case at present, even under the dominion of the *Russians* and *Tartars*, in the remotest parts of those empires, which are so extensive, notwithstanding there are emperors, kings, and kans at their head in several of these countries.

THEY were, however, ingenious enough, and very industrious; for where they were situated near any trading places, they had commerce with their neighbours, and where they had not, in more remote parts, yet they cultivated such trades among themselves, as sufficiently furnished them with necessaries, for convenience and war.

THEY were capable of making their carriages, or waggon, for the use of their families; they had the use of iron, in making their arrows and other necessities in that metal: and they are said to have been very expert in dressing, not only the skins of the animals they fed upon, but also even those of their enemies slain in war, wherewith the victors adorned themselves and their horses. *Herodotus* is very full in his accounts of the customs of some of the *Scythians*; he tells us, that in order to initiate their young men and women in the feats of war, they never
suffered,

suffered the former to be present at feasts or councils, till they had killed at least one enemy ; nor the latter to marry, till they had done the same respectively ; and the custom was, to bring the heads of such as they slew to their chief, which, in proportion to the number, increased the honour and character of the person. This author goes so far, as to tell us, that they used to drink some of the blood of the first prisoner they subdued ; and that they often took off the skins of the slain, and dressed them for the purposes above-mentioned.

THIS, and several others of their customs, would almost persuade one to believe the *North Americans* were a people of the *Scythian* race, which I cannot help just mentioning here, though a little foreign to my present purpose ; because, as war was the chief concern of these herds of *Scythians*, and is so of nations of them to this day, so it is now of the *North Americans* ; and a conformity of manners and customs in the principal objects of different nations would encourage such an opinion ; for what is more exactly conformable to the *Scythian* custom of bringing the heads or skins of enemies to their chiefs, than that of the *North American Indians* bringing the *scalps* of their enemies to theirs ; and pluming themselves with the number of scalps they cut off, sometimes wearing them as ornamental trophies of honour, and sometimes hanging them up, in view, in their huts, in order to ingross the esteem of their brethren and neighbours. And, indeed, one might very naturally suppose, that the first custom among the *Americans* was to bring the heads of their enemies, as tokens of their bravery ; but that when
they

they went pretty long journeys, which they often do, to invade their enemies, they found it too troublesome to carry the heads, and therefore thought the scalps, of as many as they killed, as sufficient a testimony of their services, as if they had brought the intire heads.

BUT to return ; in considering the *Septuagint* translation of *Ezekiel's* word's : " the chief prince of *Mesbech* " and *Tubal*," which is the common translation ; some light might be thrown upon the origin of the *Russians* and *Moschovites*, from that sentence ; for, according to these *Seventy* interpreters, it runs thus : " the chief prince of " *Rosb*, *Mesbech* and *Tubal*." Because, say the authors of the Universal history, in the neck of land between the *Euxine* and *Caspian Seas*, there formerly dwelt two sorts of people, the one called *Rosci*, on the river *Cyrus*, or rather on the *Ros*, *Ras*, or *Aras*, called by the *Greeks* *Araxes* ; the other called *Moschici*, inhabiting a long chain of mountains, stretching along the *North-west* part of *Armenia*, and separating it from *Colchis* and *Iberia*. From which two people migrating, or driven over *Caucasus*, it is supposed the *Russians* and *Moschovites* are descended. And *Josephus* informs us, that *Iberia* was first inhabited by *Tubal*, who, with his brother *Mesbech*, was subject to *Magog*, and greatly corroborates that translation of the *Septuagint*, for the issue of *Mesbech* and *Tubal* are by them rendered *Moschi* and *Iberians*.

THESE were the parts to which they first migrated from *Armenia* after the flood, from whence they overspread the north quarters of *Scythia* ; and as neighbouring nations will adopt such manners and customs from

each other as seem best to them ; so, according to *Strabo*, in after-ages, those inhabitants of *Iberia*, long after *Scythia* was overspread by the *Magogians*, *Moschici*, and the offsprings of these descendants of *Tubal*, who lived in the low fertile country, understood agriculture very well, and were a most industrious people, following the *Medes* and *Armenians* in their manners, customs and dress ; whereas, those who dwelt in the mountainous parts were barbarous and savage, and in their manners and customs bore a great resemblance to the *Scythians* and *Sarmatians*.

WHATSOEVER pains therefore may be taken in examining the most authentic authors, who have, in the earliest ages, taken up the history of these *Northern* people, and how scrupulously soever discussed, we may venture to say, that no other result can be deduced from a due consideration of them, than this : that the offspring of *Japhet's* sons, *Magog*, *Meshech* and *Tubal*, peopled all the *Scythian* territories ; and, consequently, as appears by an affinity derivative of their names, produced the *Moguls*, *Moschovites* and *Tartars*. *Mogli*, shortened from *Magogli*, are the sons of *Magog*. *Moschi*, from *Meshech* ; as it is generally agreed by authors, from *Herodotus* and the Scriptures ; and the people called *Tibereni*, from *Tubal*. If this last should be thought a forced derivation, we must consider that the *Greeks*, as I have before hinted, had a very good hand at changing the names of persons and things ; we must observe that *Tubal*, in the *Hebrew*, was called *Tubar*, and *Tibar* by the *Greeks*, which the *Septuagint* translation warrants and supports ; and, from *Strabo* and others, the country of the *Tibareni* was called *Tibar* and *Tubar*.
Innu-

Innumerable mutilations of this kind, in the *Greek*, are familiar to every one who has any knowledge of that language, for which they were charged and blamed by authors of credit.

THE traces are also strong from *Tubal*, in other places; for the river *Tobol*, and the city *Tobolschi*, seem, with great probability, to have derived their names from that patriarch.

IT would protract this work to an immoderate length, if we were to enumerate the great variety of the *Scythian* nations, under their several denominations and leaders; for they were exceedingly numerous. We shall therefore mention but a few of them, who made not only much noise, but great havock, by the overflowing colonies, making inroads amongst other people round about them.

I MEAN those called *Getæ*, who were in after-ages called *Goths*; for these were the fathers of the *Goths*; and had a more rapid increase, and sent out from themselves more swarms, from time to time, than any others of the *Scythian* tribes. There was a very good reason for this; they allowed every man as many wives as he chose to take, and having therefore many children in every family, and growing too numerous to dwell among one another, they followed the custom of the patriarchs, in sending away their children, when grown to man's estate, to seek new habitations; some of which went on to places not inhabited, whilst others forced themselves upon neighbouring people, and settled their colonies by force of arms.

THEY were called *Getes* from *Getar*, to hurt or injure, in the very ancient *Scythian*, now the *Irish* or *Scotish* language; because they were furious in their invasions of their neighbours; and they retained that name a long time in the country they inhabited, from whence their swarms went forth, and were not called *Goths* till they made the famous eruption into the *empire*, or not long before. The old inhabitants of the isles of *Elisba*, or *Greece*, called them by this name; that is, the ancient *Greeks* or *Jonians*, whom we have mentioned, and shall call them *Pelasgians* hereafter; for it was they that gave them that name, being a word of their own language; because while some of them were driving towards *Scandinavia* very rapidly, others were intruding themselves upon the inhabitants of those isles, and were ever injurious and troublesome to the issue of *Gomar's* sons afterwards; and this was the first mixture made between the *Magogians* or *Scythians*, and the *Gomerians*, by the former's migrating southward; for they were very early inhabitants of that part of *Scythia* called *Asiatic Sarmatia*, after the flood, and were descended from one of the sons of *Meshech*. This country took in the ancient *Taurica Chersonesus*, with all that tract between the *Palus Mæotis* and the *Euxine Sea*; from whence it is very certain, that they also drove in among the descendants of *Askenaz*, eldest son of *Gomer*, whose first habitation and settlement seems to have been near the *Euxine Sea*, as is before hinted.

ALL authors agree, that the *Getes* and *Goths* were the same people; for they called them indifferently *Getes*, *Goths* and *Scythians*; which, by general consent, makes them

them all the *Scythian*, or, in other words, the *Magogian* race. *Mela* says, that the countries mentioned above, were inhabited by one and the same people, whatever different names they may have been known by; and *Strabo* affirms, that the *Istrians*, *Decians*, *Mæfians* and *Thracians* spoke the same language, and that they consequently were the same people. The *Thracians* sprung from *Tiras*, one of *Gomer's* sons, and as they spoke the same language with those nations mentioned, who were *Scythians*, there can be no better proof that the issue of both *Gomer* and *Magog*, and all those of the other sons of *Japhet* and their issue, spoke the same language, both before and after the dispersion. Other authors, as *Procopius* and *Ammianus Marcellinus*, say, that there were several nations of *Goths*, some being called *Sauromatæ*, others *Melancleni*, and some *Getes*; but that these nations differed only in name; and the latter, speaking of the *Goths*, says: that they inhabited *Thrace*, *Mesia* and *Decia*; and were sprung from the fierce nations that dwelt before in those countries, that is, from the *Getes*. That these and the *Goths* were one people, and not different nations living in the same country, as *Cluverius* has it, the authors of the *Universal History* give very good proofs of, from other sensible reasons, besides these undoubted authorities from eminent historians; whose words, on this matter, are as follows: See vol. xix. p. 258. “ If we compare the accounts
“ which the ancients give us of the manners of the *Getes*,
“ we shall find them intirely agreeable to those of the
“ more modern writers, describing the customs and man-
“ ners of the *Goths*. Their language was likewise the
“ same,

“ same, the *Gothic* being spoken by the *Getes* and *Massa-*
 “ *getes*, in *Scythia*, *Thrace*, *Pontus*, &c. as *Grotius*, and
 “ after him *Sheringham* have shewn; nay, *Busbequius*
 “ assures us, that in his time, the *Gothic* language was still
 “ spoken, though with some variation in the dialect, by
 “ the *Tartars* of *Precop*; and *Josephus Barbarus*, a noble-
 “ man of *Venice*, who lived among them, that they not
 “ only spoke the ancient *Gothic* language, but called them-
 “ selves *Goths*, and their country *Gothia*. *Scaliger* adds,
 “ that the Christian *Tartars* of *Precop* still have the Scrip-
 “ ture written in the same characters that were invented
 “ by *Wolphilas*, the first bishop of the *Goths*: and they
 “ read it in the very language they spoke in the time of
 “ *Ovid*. This is agreeable to what we read in *Lucian*
 “ and *Procopius*, of whom the former tells us, that the
 “ language of the *Alans*, who were, without all doubt, a
 “ *Gothic* nation, was common to all the *Scythians*; and
 “ the latter, that the *Sauromatæ* and *Melancleni*, by most
 “ writers called *Getes*, were *Gothic* nations, and spoke the
 “ language of the *Goths*.”

WHEN the *Getes*, or *Goths*, passed into *Scandinavia*,
 which, from the place of their first settlement, near the
Paulus Mæotis, was not a very long passage, compared to
 others of the sons of *Gomer*, by land; they overspread all
Sweden, *Denmark*, the islands of the *Baltic*, by a very ra-
 pid progress, as well as the *Chersonesus* and all the neigh-
 bouring parts. And it was from hence some of the first
 inhabitants of *Ireland* came, and from thence went into
Scotland.

THESE people called all these islands, in the most ancient *Gothic* language, *Wetallabedh*, which is derived of the old *Magogian* or *Irish* language, at this time signifying the same thing, in a compound sense; although the *Irish* and *Welch* have a simple word for an island, common to both; in the *Welch*, *ynys*; *Cornish*, *ennis*; *Armor.* *enesen*, and in *Irish*, *innshe*; and hence *insula*. Whereas, the compound word, *Wetallabedh*, means water or moisture surrounding land, or land wetted or moistened all round. *Tallamb*, in *Irish*, signifying the earth, whence the *Latin tellus*.

I MUST here make one distinction concerning an opinion of *Grotius* and *Sheringham*, who assert, that the *Cimbrians* were the self same people with the *Getes*, or *Goths*; but I have before shewed, that the *Cimbrians* were the *Cimmerians* or *Commerians*, the offspring of *Gomer*, to which I refer the reader. It cannot indeed be denied, that colonies of both *Scythians* and *Gomerians* often met and became one people; and that they spoke the same language. This might well lead these authors to suppose them one people; they were so originally, as having descended from one common father, *Japhet*; but though the whole issue of *Japhet* were first called *Pelagians* in general, yet they appear to have been all along considered, both in Scripture, and among the earliest as well as modern authors, under the two general appellations, *Gomerians*, or *Celts*, and *Scythians*, till their various colonies had acquired other names, by their subdivisions into kingdoms, states and tribes. And these were the leading names by which their brethren, and their issue,
I were

were generally called, except such whose names are before said to have been given to certain countries, mountains, seas, &c. and indeed not only the Scripture, but pagan authors make them a distinct people; which is taken notice of in the *Acta Berolinensia*, p. 5. “*Scytharum nomine hoc loco per antiquos Euxini Maris accolas intelligimus, quocunque nomine venerint. Cimmerios illic Homerus collocavit, hos a Scythis Herodotus distinxit.*” i. e. We understand here by the name of *Scythians* the most ancient inhabitants of the *Euxine Sea*, by whatsoever name they were called. *Homer* places the *Cimmerians* there, and *Herodotus* distinguishes these from the *Scythians*.

HAVING sufficiently proved, that the *Getes* came into *Scandinavia*, we must follow them into the isles of the *Baltic* and those of *Britain* and *Ireland*, where they arrived very early after the flood.

THE *Gothic* records bring them to the *Chersonesus*, and all the neighbouring parts from *Scandinavia*, under their king, *Eric*, who was cotemporary with *Serug*, *Abram's* great grandfather. This is thought improbable by some writers, who think that so large a country as *Scandinavia* could hardly be peopled, at that time, so much as to send away colonies to other countries; and this opinion is well worth considering, because I conceive no manner of difficulty or improbability in the matter; and have both authority and very probable reasons to support my dissent from that notion; I shall therefore endeavour to give such proofs as I think will support what my opinion of this matter is.

IN

IN the first place, all the *Gothic chronicles* assert this migration under their leader, king *Eric*, from *Scandinavia*, into those islands and countries; and although there are great disagreements between the *Northern* historians in several other respects, yet in this both *Swedes* and *Danes* punctually agree; the latter ingenuously owning that their nation was first peopled from *Scandinavia* by the *Goths*, and that from them they were originally descended; that *Dan*, the son of *Humelus*, a *Gothic* king, first planted them, and that they were called *Dani* from him. Several other authors say, that the *Danes* were the descendants of the *Ostrogoths*, dwelling in *Scanzia*, otherwise *Scandia* or *Scandinavia*. See *Freculphus* and *Jornandes*. This is to be understood of the first migration; for afterwards there were several others, well ascertained by authors, wherein they over-run and ruined the *Vandals*, *Ulmerugians* and other nations, which before sprung from themselves, and were subdivisions of their own former colonies. And the *Goths*, in the mean time, continuing to increase, became so numerous after these *North-western* isles and countries were peopling and changing their names, that they were called *Ostrogoths* and *Visigoths*; the former of which, in process of time, invaded *Italy*, and the latter made irruptions into *Spain*; where they settled, and in both places mixed among the offspring of the *Gomerians* and *Iberians* that first planted them from the isles of *Elisba*, or ancient *Greece*, and spoke the same language, understanding each other without much hesitation. But the chief difficulty with some authors is, that *Eric* should be as early as *Serug's* time

in *Scandinavia*, making his migration to the places mentioned; let us therefore see whether it be likely to have happened at that time, and this will best appear by considering a little the chronology of *Serug*. This patriarch is said by *Moses* to have been born in the 163d year of the flood, and lived 230 years, which, added to 163, makes 393, which was the year of his death. Now, I think, it is as probable, in every regard, that *Eric* and his followers should have migrated from a very numerous and populous country, however extensive, no farther off from the first settlements of *Magog's* issue than *Scandinavia*, at any time in the fourth century of the flood, as that the second monarch should have began his reign in *China* in the same century, that is, in the 350th of the flood; especially, too, if we consider how much more remote *China* was from *Armenia*, where the *Arch* settled, than from the *North-west* of the *Euxine Sea* to *Scandinavia*; about which time *Eric* was said to have led his people from thence into the islands of the *Baltic*.

AGAIN, mankind was so numerous in the 131st year of the flood, that *Asbur*, the son of *Shem*, or *Nimrod*, went off from *Shinar* and built cities, as I have mentioned it before, and founded the *Assyrian* monarchy. In the 160th, *Misraim*, the son of *Ham*, lead a colony into *Egypt*, and founded that monarchy; *Beon* succeeds *Salatis* in *Egypt* in 283; and *Aphathnas* succeeds *Beon* in 327: during which reigns, several overflowings of their subjects spread themselves into very remote places in *Africa*, especially all along the *Barbary* coasts, as well as to *Æthiopia*, *Abyssynia* and elsewhere, from *Egypt*.

This was the case in every other part round about *Armenia*, and must have been more especially so in *Japhet's* family, whose issue increased more rapidly than is accounted for by any of the learned men, who have attempted to calculate the increment of mankind from the flood. Besides this, if we consider the case of *Nimrod*, he was called a mighty man when he founded the *Babylonish* monarchy; and that was as early as the 131st year of the flood. Now if we ask what it was that entitled him to be called a mighty man in the earth, the answer is natural, that he was mighty from the number of his subjects, because no king can with any reason be called mighty, or powerful, with but a few subjects, unless strength of body could entitle him to that character.

THERE are many transactions recorded, which shew, that a great part of the world was very populous, and a busy world too, about the time of *Serug's* death, which was in 393: for it was but thirty years after, that *Chedorlaomer*, king of *Elam*, invaded the inhabitants of the vale of *Siddim*, and made five kings tributary to him: and four years after, *Abram* was called out of *Ur*, of the *Chaldeans*, into *Haran*; and the year after, settled in *Canaan*, near *Schechem*, which God promised to him and his posterity. *Abram* then went into *Egypt*, with his wife and servants, because of the famine; and the next year returned into the land of *Canaan*, and settled there. But the place where his and *Lot's* family dwelt not being capable of containing the numerous herds of both, they parted, and *Lot* settled in the plains of *Sodom*; and in four or five years after, the five kings of the plains of

Siddim revolted against their conqueror, *Chedorleomer*, after being tributary thirteen years, and he marched against them, destroying great numbers of them, and carrying away, among many captives, *Lot* and his family.

ALL these things plainly shew, that about the end of the fourth, and very beginning of the fifth century of the deluge, these nations were exceedingly populous; that kings were invading one another, and driving out colonies from their settlements, and almost as full of revolutions as kingdoms are now; and, consequently, that their early colonies were by this time possessed of very distant parts of the world, even to the ends of the earth. It will, however, be easily concluded, from comparing these things together, that these records of the *Northern* authors, of king *Eric's* having led his people, where we have mentioned, from *Scandinavia*, in the time of *Serug*, may be true; and this will be supported in the sequel of this little work, by other good authorities. In the mean time, however, it is very probable, that *Ireland* had some of its inhabitants from those that followed *Eric*, mentioned above, even before the arrival of *Partholanus* in the island, who is said, by Dr. *Keating*, to have been the first planter after the flood, of whom I shall make some mention hereafter. And if we consult *Propertius*, in his fourth book, eleg. 3, we shall find him intimating, that the *Getes*, a people of *Scythia*, fixed their settlements in this country:

Hibernique *Getes*, Pictoque Britannia curru.

C H A P. IV.

An explanation of the names given to the descendants of Japhet, and some of those of Ham, by the Greeks; a reconciliation of them with the names by which they were called by Moses and the prophets, with further proofs of their migrations.

FROM what has been offered in the foregoing chapters, it appears that *Japhet's* sons spread very rapidly over all *Europe* to its most western boundaries, by the two grand routs mentioned before; that in the mean time those remaining of *Magog's* issue, as well as of that of his brothers, *Meshech* and *Tubal*, were situated, and founded monarchies, in the northern quarters, about and beyond the *Euxine Sea*; and those remaining of the descendants of *Gomer*, filled *Greece*, and every other country south and south-west of *Europe*, in their turns. Now what I am to enquire further concerning them in this chapter is, what denominations they went under in their subdivisions in and about *Greece*, the isles of *Elisba*, and by whose incursions the first introduction of exotic words was made into their original language.

I HAVE amply shewed before, where the sons and grandchildren of *Japhet* were first settled; yet, in order to introduce this enquiry, I must enforce it by a quotation from the sixth volume of the *Universal History*, p. 139, where the learned authors have given credit, as I have before, to *Josephus*, in his account of the *Jones*, as being originally

originally so called from *Javan*, or *Jon*, rather than from *Jon*, the grandson of *Deucalion*; which is justly suspected of being fabulous, and of *Greek* invention.

SOME authors supposed, that the *Pelasgians* were so called from *Peleg*, descended from *Shem*, misled by a passage in *Epiphanius*, who says, that *Peleg*, or *Phaleg*, removed, towards *Europe*, to part of *Scythia*, and was joined to those nations from which the *Thracians* came. Now the *Thracians* were absolutely descended from *Japhet's* issue; which were the *Aborigines* of every part about the *Euxine Sea*, and southward all over *Greece*, as fast as they increased and multiplied; which though I have proved before, yet I am willing to insert the following quotation, because the opinion of authors of so much credit adds great weight to my own; and, in a matter of so high antiquity, I am the more careful to benefit my account with proofs that agree so well with Holy Writ.

“ THE passage from *Epiphanius*, say these authors,
 “ wherever he got it, has been sufficiently confuted by
 “ *Bochart*, who shews that both *Phaleg* and *Ragau*, and
 “ their descendants, continued still in the confines of *Me-*
 “ *dia* and *Armenia*; and we have elsewhere shewn, that
 “ the *Scythians* were the descendants of *Magog*, and not
 “ of *Phaleg*, or *Ragau*. They were the sons of *Japhet*,
 “ and not of *Shem*, that divided the isles of the *Gentiles*;
 “ we shall therefore leave the *Pelasgians* to their own
 “ founder, and find a much more likely one for the an-
 “ cient *Greeks* in the following note:

“ FIRST, from the authority of *Josephus*, above quoted.
 “ Secondly, from the name itself of the patriarch, found-
 “ ing

“ ing more properly *Jon*, than *Javan*, without the points.
“ Thirdly, from the authority of *Moses*, who says, that by
“ the sons of *Japhet* were the isles of the *Gentiles* divided ;
“ which, according to the genius of the *Hebrew*, means
“ not islands, properly so called, but all maritime coun-
“ tries, at any distance from *Palestine*, especially those
“ which are along the *Mediterranean*. Fourthly, from
“ that of the prophets, who call *Græcia* by the name of
“ *Jon*, or *Javan*, as pointed, according to which, the *Jews*
“ have all along to this day called the *Greek* tongue *Ja-*
“ *vanish*. All this is further confirmed, from the clear
“ remains of *Elisba*, *Javan*’s eldest son, which were still
“ to be found in that of *Elis*, one of the ancient kingdoms
“ of *Peloponnesus*.”

THE changes of the names of the *Aborigines* of the first nations inhabited after the flood, which the *Greeks* made, are certainly not only very arbitrary, but also have been the means of rendering the histories of the highest antiquity much less intelligible than they otherwise would have been, if the names of persons and places were inviolably preserved ; but these were a people, who, when they had formed their language out of the adventitious mixture of several others from *Phœnicia*, *Egypt*, and some of the divided nations of the *East*, together with the original tongue of the house of *Japhet*, grew conceited and idolatrous, embracing the rites of the *Egyptian* mythology, and corrupting, by degrees, those who inhabited more northward in *Greece*, and who, till now, were worshippers of the TRUE GOD, not only with their heathenish worship, but with a gradual change of language too, by the introduction

duction of new words from those mentioned, then used by the descendants of *Ham*; who first peopled the regions of *Assyria* and *Egypt*.

BUT the sacred historian was more faithful; he directs us to the first and true names of the patriarchs, and the prophets *Ezekiel* and *Jeremiah* retain their appellations, many centuries after these opiated *Greeks*, who were a mixture of the first nations in *Africa* and *Asia*, with the issue of *Japhet* in *Greece*, and who had established, in the *Southern* parts of *Greece*, the language which their poets and historians used, and handed down to us, as well as their preposterous fables: whilst the issue of *Magog*, *Meshech* and *Tubal* on the *Northern*, and those of *Gomer* on the *South-western* quarters of *Europe*, travelled westward, and kept their original language uncorrupted to this day, in their ultimate residence in *Britain* and *Ireland*; and the worship of the TRUE GOD, for several centuries, in both places.

I now proceed to the enquiry I proposed, which, I hope, is naturally introduced by the foregoing anecdotes; now, as we already know the original names according to *Moses*, let us see what were the appellations of them among the heathen authors, the chief of which are *Sanchoniatho*, *Herodotus*, the most ancient we know of, and the other *Greek* writers after them. The most ancient of the first inhabitants of *Greece*, according to these writers, were the *Pelasgi*, who, they allow, had overspread all *Greece*, or the greatest part of it; and these were subdivided into several countries under particular names, and were the issue of *Japhet*.

I. THE most ancient monarchy of these was that of the *Sicyonians*, and their country was called *Sicyonia*; situated on the north-west side of the *Peloponesus*; but the name of this peninsula was first *Ægialea*, which, in the opinion of the famous bishop *Cumberland*, was so called, either from its first king, *Ægialeus*, or because it lay near the shore of that peninsula. And although the *Greeks* do not seem to have been conversant with the *Mosaic* history, yet several traces of the names of the patriarchs, as well as an absolute concurrence with it in many parts of their histories, are to be found, upon a careful inspection of them; the name of *Japhet*, for example, is as clearly mentioned in the *Greek Japetos*, and the *Latin Japetus*, as *Ham's* or *Cham's* name is in *Hammon* or *Chemia*, the old name of *Egypt*, the land of *Ham*. And to speak with bishop *Cumberland*, “ it falls out well that *Pausanias*, in his *Corinthiaca*, p. 57, informs us that the *Phliansians* affirm, “ that *Arans* among them was cotemporary with *Prometheus*, the son of *Japetus*; and three ages (or 100 years “ at least) elder than *Pelasgus*, the son of *Arcus* or *Arans*, “ or than the *Autochthones* at *Athens*. This *Arans*, “ the bishop believes to be the same name with *Abraham's* elder brother, though not the same person.

“ THIS author values that piece of antiquity at *Phlius* “ the more, because, a little before, *Pausanias* assures us, “ that he would only set down the things that were most “ confessed and agreed about them; and says also, that “ their neighbours, the *Sicyonians*, agreed with them about “ their antiquities, which proves a great confirmation. “ Because, says the bishop, the *Sicyonians* were the eldest

“ settled kingdom of all *Greece* that we have any distinct
 “ account of. Besides, says he, he tells us these *Pblifians*
 “ had a very holy temple, in which there was no image,
 “ either openly to be seen, or kept in secret. This is cer-
 “ tainly a mark of great antiquity ; for the corrupt practice
 “ of worshiping by images grew very early in the world,
 “ and to worship without images was certainly the oldest
 “ and best manner of worship. And, he says, they had a
 “ sacred account, or reason, of this practice : but that was
 “ not to be revealed.” Now as to the *Sicyonians*, a divi-
 sion of the *Pelasgi*, which was the first and general name
 for all the original settlers, their antiquity cannot be dis-
 puted ; for *Herodotus* says, in his *Polymnia*, that the
Greeks affirm the people of this kingdom, *Ægialea*,
 were called *Pelasgi Ægialenses* before *Danaus* came into
Greece, and before *Xuthus*’s time, whose son *Jon* is fabu-
 lously said to have given the name *Jones* to some of the
 inhabitants of *Greece*.

Pausanias, in the beginning of his *Achaïcs*, shews us
 how the change of their name into *Jones*, and their re-
 moval first to *Athens*, and then into *Asia Minor*, in the
Jonic migration, happened ; but the time of the begin-
 ning of the kingdom of the *Pelasgi Ægialenses*, under
 their king, *Ægialeus*, is 1313 years before the first vulgar
 Olympiad, as bishop *Cumberland* mentions it, to be col-
 lected out of *Eusebius*’s *Chronicon*, and *Castor*’s *Tables* of
 their Kings, put out by *Jos. Scaliger* ; and is by the
 learned *Armah*, in his *Annals*, fixed to the year of the
 world 1915, about the middle of the third century after
 the flood. This was in the 259th year of the flood, and
 by

by this time *Greece* was peopled with different states from the loins of *Gomer*; who were, in general, called *Pelasgi*, yet were distinguished by these several appellations by *Greek* writers afterwards.

THE next division of the *Pelasgians* was in *Pblius*. This was an original dominion, called also *Arantia*, upon the borders of *Sicyonia*. And these were planted there much about the time of the *Sicyonians*, who were cotemporary with *Ninus*, or *Nimrod*, in *Assyria*, and with, or just after, *Misraim* in *Egypt*.

Arcadia was another settlement, which was situated on the south and southwest parts of *Ægialea*, about the middle of *Peloponesus*. And this dominion must have been established, as well as the foregoing, about the beginning of the *Sicyonian* kingdom. The famous bishop, with whom I shall travel through part of this chapter, as well as with others of equal authority, tells us from *Pausanias*, that the people of *Arcadia* were all *Pelasgi*, and their country called *Pelasgia*, before the time of *Arcas*, from whom the name of *Arcadia* was derived; and although he mentions a tradition out of *Asius*, an old poet, that the earth brought forth *Pelasgus* upon the high mountains of *Arcadia*, he adds, from his own reason, that there were other men there at that time, otherwise *Pelasgus* would have had no subjects to reign over; and concludes, that they were *Pelasgi* before *Arcas* was born. With poets nothing is more common than to embellish their poems with allusions of this kind; and although *Pausanias* discredited this, because he took it in its literal sense, yet I am inclined to believe that the poet, by saying the earth

brought forth *Pelasgus*, alluded only to the *Pelasgians* being the first people in *Arcadia*, settled after the flood: for there are authors who, when they could not rise higher than such and such accounts, have supposed the inhabitants sprung from the earth. But if *Dion. Halic.* in the latter part of his first book, be compared with *Pausanias*, it appears that one *Atlas*, whose former habitation was on *Caucasus*, was the first king in *Arcadia*; and *Appollodorus* says, that he was the son of *Japetus*, and brother to *Prometheus*, (with whom *Hesiod* agrees) and since *Diod. Sicul.* assures us, that the eldest *Prometheus* lived in the time of *Osiris*, whom *Cumberland* has clearly proved to be *Misraim*, the son of *Ham*, *Japhet's* brother, we shall perceive that *Arcadia* is intimated, by these writers, to be planted about the third generation after the flood, not long after the planting of *Egypt* by *Misraim*: but the planters of it were called *Pelasgi*, and not *Arcades*.

ANOTHER of the *Pelasgian* settlements, as confessed by several authors, was in *Argos*, where *Dion. Halic.* affirms they were seated six generations before they removed into *Hæmonia*, or *Thessaly*, and intimates that, in many men's opinions, they were sprung out of the earth, near *Argos*. What a strong proof of their being the very first inhabitants after the flood, in this place, is here intimated in this suggestion? and, if compared with the other anecdotes mentioned concerning the *Pelasgi*, in other parts of *Greece*, it will naturally lead us to be of opinion, that the tradition of these *Aborigines* was handed down to the times of the change of their language into the *Greek*, and so taken up by their authors as early as they began to commit their traditions.

traditions to writing. This was also the case in the *Scythian* descendants of *Japhet*, *Magog's* issue, &c. in the *Northern* quarters; for, in the *Irish* annals, many things appear which were coeval with these accounts of *Gomer's* offspring. It was his issue that over-run *Greece*, of whom we are now treating, and which the *Greek* historians knew little or nothing of in those early times, no more than of many passages and transactions that happened by incursions made from about *Thrace*, and other places north of *Greece*, by the early *Magogians*, or *Scythians*, long before *Abraham's* time, perfectly agreeing with Holy Writ.

It appears, from the same author, that the *Pelasgi* lived in *Hæmonia*, after their removing from *Argos*, six generations more, and were there driven out of that country, and scattered into several other neighbouring parts by the *Leleges* and *Curetes*, under the conduct of *Deucalion*.

Now the most ancient method of computing was by generations, and there were twelve generations between the first settling of *Argos*, by the *Pelasgians*, and their being driven out of *Hæmonia* by *Deucalion*; and as *Moses* and this prince are thought to have been cotemporaries, it is easy to see that these twelve generations included several hundred years, about 360; for the calculation of which, I refer the reader to bishop *Cumberland*; and that the *Pelasgi* were the *Gomerians*, comprehending the *Jonians* from *Javan*, the *Elisbans* from *Elisba*, his sons, and so on of the rest who first peopled the isles of *Elisba*, or *Greece*; and consequently that *Jon*, the grandson of *Deuca-*

Deucalion, was not in *Greece*, till after the death of both *Abraham* and *Deucalion*, or about that time.

Now it cannot be doubted, from the nature of things, that the *Pelasgians*, or *Gomerians*, founded their governments in *Greece*, as early as the issue of *Shem* and *Ham* did in the places to which they migrated, the former in the *Eastern* parts, and the latter in *Africa*, as *Egypt*, *Æthiopia*, &c. and also at the same time that *Magog*, *Gomer's* brother, with *Meshech* and *Tubal*, founded theirs northward; and it is very clear that they spoke the language of their father in every part of *Greece* and *Scythia*, down to the time that *Deucalion* drove those *Pelasgians* out of *Hæmonia*, after having been settled there for six generations.

It farther appears, from *Dion. Halic.* that the *Tyrseni*, who settled near the *Pelasgi*, were a different people, and descended from the issue of *Shem*, or *Ham*, having their own language and customs; and that the people, afterwards called *Crotoniataæ*, and *Placiani*, were sprung from the *Pelasgi*, still retaining the language of their fathers, which they, in a very singular manner, preserved wheresoever they were driven; even on the side of the *Helespont*; which gave occasion to the mixed *Greeks*, mentioned before, to call them *Barbari*, because, by this time, the first dialect, of what constituted the *Greek* language, was formed, and being composed of the original *Gomerian*, or *Pelasgian*, and the intruded tongues of the *Phœnicians* and *Egyptians*, as hinted before, differed as much from this first language, as our *English* tongue does, at this time, from the *Saxon*, *Latin*, or any other of those of which

which it is composed. Nor had they any more right to count the first a barbarous language, than we have to call the *Saxon* by that ignominious name.

THESE things are confirmed by the most authentic authors, of the greatest antiquity; and it is evident, as a proof of what I have now said, from *Herodotus*, that the *Athenians* were a *Pelasgic* nation, and had a language before they became *Helenes*, and changed it into the *Greek* tongue, which he called barbarous.

IN comparing some of these things cited from *Dion. Halic.* with the words of *Herodotus*, in his *Clio*, we may observe, among other things, that probably some *Pelasgians* passed into *Greece* from about the *Helespont*, where the former author says they dwelt; and, in some time, passed into *Italy*, leaving some of their people about *Placia* and *Scylacis*, retaining their own original language at the time that *Herodotus* wrote. But that those who went into *Italy*, in time, learned other languages among the colonies into which they were dispersed. However, it is allowed that the numerous *Crotoniatæ* still spoke their own ancient language to the time of *Herodotus*. And *Dion. Halic.* testifies, that it was not long before his time, they became changed into a *Roman* colony; and *Herodotus* openly declares, that the language of the *Pelasgians* was an established tongue, both before and after the time of *Deucalion*.

THE authorities are many that prove the antiquity of the *Pelasgi*, both the *Sicyonians* and *Ægialenses*, &c. and these are not only from the pagan authors, but also many of the fathers, who themselves had authorities before them, which

which were long since lost ; and these are enumerated by bishop *Cumberlaud*, whose lights, thrown upon the dark passages of remote antiquity, shine very bright in all his suggestions ; to which I refer the reader ; but in order to do him due honour, and greatly to assist my own plan, I cannot omit transcribing from him a passage or two more, both interesting and very remarkable :

“ THE *Grecians* (says he) that knew there was a kingdom, in their country, of these *Pelasgi Ægialenses*, co-
“ temporary with that of the *Assyrians*, under *Ninus*,
“ would have taken it ill, if the Christians had not taken
“ notice of it in their chronologies ; especially considering, that though it was but a small kingdom at first, yet
“ it spread itself by the *Pelasgi* afterwards into *Thessaly*
“ and *Macedonia*, and from thence grew into a great empire, by the conquests of *Alexander* ; not to mention
“ that the *Pelasgi* had also a great interest, in process of
“ time, in *Italy*, and consequently in the *Roman* empire.”

THESE anecdotes, I hope, are sufficient to corroborate my opinion of the origin of the people and languages of *Europe* ; and to strengthen the chain I have formed in this little work, that leads to the true knowledge of their progress. I shall only add to this chapter, from this same reverend author, so often mentioned, some of the names of the principal patriarchs of *Moses*, as they were called by the *Greeks*, when they were deified by their successors, as well as of some of their wives and daughters, who were celebrated as deities also by the first idolaters, the *Egyptians*, which will still add to the due comprehension of several parts of this history.

WHILE

WHILE the people, who were descended from *Japhet* and *Shem*, were enjoying the blessings conferred on them by their father, in spreading themselves over those countries already mentioned, and persevering in the patriarchal worship of the TRUE GOD ; the children of *Ham*, the *Canaanites*, were reviving the most rank idolatry, which had made so much progress in the world, from *Cain* down to the deluge ; and which consisted chiefly in deifying their ancestors, and offering them divine worship. And this came to be so much increased by the time that *Egypt* and *Phœnicia* were well established into kingdoms and governments, that wherever the people of these two parts of the world had any influence, their gods became numerous, and their temples many and magnificent. They had lost all that heavenly influence, which the great BEING is pleased to confer on those who are his true worshippers ; and were abandoned to their own wicked imaginations, making gods for themselves, and then foolishly adoring them. They envied the sons of *Japhet* and *Shem*, and opposed their religion to that of these patriarchs, and while the former were migrating to greater and greater distances northward and westward, in the enjoyment of the pure worship of God, the *Phœnicians* and *Egyptians* were invading the *Pelasgi*, from whom their brethren went, and, by degrees, introduced their superstitions, either by force or stratagem, to the intire subversion of the patriarchal system in *Greece* ; and therefore they gradually came to idolize their fathers, even up to *Japhet*, and built temples to them also. But the true worship was brought to *Britain* and *Ireland* by the *Gomerians* and *Magogians*, as

well as to the *North-west* quarters by the people of *Togarmah*, and remained pure, for many ages, in those places so remote from these scenes of action, in those kingdoms that were first established. We see idolatry began very early in *Greece*, and that after its establishment there from *Egypt* and *Phœnicia*, it overtook, at last, the true religion in every corner of the earth, and subverted it; except in *Shem's* line, in which it was most wonderfully preserved, and confirmed, in *Abraham*. Hence it will be easy to conclude, that *Britain* and *Ireland* were inhabited before it was corrupted in the isles of *Elisba*; and it amounts to a proof, that they were among the first that were driven out of their own country, who arrived in our islands, long before the irruption made upon them by *Deucalion*, because they long continued to worship the TRUE GOD, as it is recorded in the annals of *Ireland*, in these kingdoms, before idolatry overtook them from the continent.

THAT there was a very early correspondence by sea, between the *Greeks* and the *Britons* and *Irish*, is very probable, if not certain, from a remarkable anecdote, which strongly points out among them, that they were, at length, worshippers of *Bel*, or *Baal*: now the idol *Baal*, which the *Greeks* afterwards called *Bell*, was worshipped by the house of *Abab*, and he began his reign 918 years before *Christ*. The *Babylonians* worshipped, under this name, the stars and host of heaven; or such heroes as they paid divine worship to. The *Phœnicians* adored the sun under that name and *Moloch*; and this idol-name was worshipped all over *Syria*; to whom they made fires as a part of their ceremonies.

ceremonies. Now the first day of *May* was probably the time of that festival, when the great fires in this worship were made, or about that time of the year.

IN *Ireland*, the first day of *May* is celebrated with great rejoicings, by all these original people, throughout the kingdom ; and they call *May* day, *Bealteine*, *Beltine*, or *Balteine*, the meaning of which is the fire of *Baal*: *teine*, fire ; *Beal*, or *Bel*, *Baal*: *La Bealtine* is *May* day. In celebrating this festival, they rise at break of day, and a multitude together go out of the town, or village, to the nearest wood, or grove, and there cut down the tallest and straightest young tree close to the ground ; and bear it upon their shoulders, with music before them, and boughs of trees in the hands of the rest, men and women singing and dancing ; till they have erected the tree in an open place, and adorned it with flowers. The burden of their songs tending to the bringing home the summer, a *Saxon* word, which the *English* language now owns, and is derived of the ancient *Pelasgic* word *samrha*, from which the *Saxons* took it, and which generally terminates every verse of their song, in words like these :

“ We ourselves have brought the *sambra* home.”

It is evident, that originally fire was a part of the apparatus for the celebration of that day ; for there remains a custom among them of kindling a fire, on that day, in all their houses. And the people, who are ever hospitable and neighbourly to one another in all respects, often go to borrow some fire of their neighbours to kindle their own, when the time comes for providing their dinners ; but, on *May* day, they will by no means let a spark of fire

be carried away from their houses, upon any account whatsoever; being the day of the fire of *Baal*: and this they retain at this time, though they have been converted to Christianity above thirteen hundred years; and, indeed, many more of the pagan customs, which they have in like manner retained, and blended with the Christian religion.

It is also clear, that they were in ancient times in the worship of the heavenly bodies; for, to this day, they pay great reverence to the new moon, at the instant they first see her; crossing themselves, while they are bowing, or dropping a curtsy to the moon.

Now, notwithstanding they, and the *Gomerians* in *Britain*, were in the worship of the TRUE GOD, for several centuries, yet the rites of idolatrous worship followed them afterwards, by the commercial intercourse that was carried on very early from *Greece* to these islands.

Whatever has been lately wrote concerning the mythology of the ancients, has been extracted from many authors, who themselves had scarce any assistance that could well be relied on, and were therefore obliged to publish their own conjectures; indeed they found many anecdotes scattered among old authors, and endeavoured to connect them; but with much uncertainty: till bishop *Cumberland*, who seems to have been the most fit for such abstruse inquiries of any author that ever wrote, being anxious to know by what means idolatry over-run the world, was resolved to examine *Sanctioniatho*, who, he imagined, had given the oldest account of these matters. Now several very learned men, for want of that genius which

which *Cumberland* was master of for these purposes, thought that old author a mere inventor of lies; and therefore were never able to obtain those lights that our prelate found in him, and which he only with amazing sagacity discovered, and reconciled to the *Mosaic* account.

He saw plainly, that this fragment was a professed apology for idolatry, and that it contained a very open confession, that the gods of the Gentiles had been all mortal men; which, indeed, their priests would have industriously concealed; and he translated it from the first book of *Eusebius de Præparatione Evangelica*; and studied it with no other view, than as it led to the discovery of the origin of idolatry. He spent some time upon it, before ever he had a thought of extracting from it any footsteps of the history of the world, preceding the flood. Now, according to the Reverend Mr. *Payne*, his Lordship's domestic chaplain, in his preface to this part of the works of that learned man, the first hint given him was from this passage:

Ἰσὶς ἀδελφὸς Χναῖ τῷ πρώτῳ Φοίνικῳ.

Iris, the brother of *Chnaa*, the first *Phœnician*.

THIS faithful publisher of his learned bishop's works, after he has, with decent regard, run over some anecdotes of the pious life of that great man, goes on thus:

“THE first *Phœnician* was indisputably *Canaan*, whose
 “posterity peopled that country; his name in the *He-*
 “brew is often writ *Chnaa*; that the *Egyptian* king,
 “called by the *Greeks* *Isiris*, was brother to him, was
 “something new. The next step was to find that *Misor*,
 “in *Sanchoniatho*, was *Misraim* with *Moses*. *Misraim*

“ was the name of a people, like *Ludim*, *Philistim*, *Caph-*
 “ *torim*, &c. The singular number, and the proper name
 “ of the man, was *Misor*; in this there is not much diffi-
 “ culty, nor that *Misor* (from whence comes *Misraim*)
 “ was the brother of *Canaan*. It is a greater to make
 “ *Misor* the same man with *Ifiris*, though it is done
 “ without much force: M, in *Hebrew*, is a servile letter,
 “ often omitted; leave it out, the name is *Ifor*; add to
 “ this a *Greek* termination, which *Greek* authors always
 “ do to *Eastern* names, it is *Iforis*, and by the small
 “ change of a vowel, *Ifiris*. The next observation was,
 “ that *Misor*, or *Ifiris*, is placed, by *Sanchoniatho*, about
 “ the distance of twelve generations from *Protogonus*, the
 “ first-produced man, and *Misraim* is undoubtedly in the
 “ twelfth generation from *Adam*.

“ OUR author then proceeded to collect, that *Proto-*
 “ *gonus* was *Adam*; what name *Sanchoniatho* called him
 “ by, we know not, it was probably by some *Eastern*
 “ name, signifying the first created man, which *Philo*
 “ *Biblius* translates *Protogonus*, by a *Greek* word of the
 “ same import.

“ *Æon*, and *Protogonus*, are the two first mortals;
 “ *Æon* our author conjectures to have some affinity to
 “ the name *Eve*. *Æon*, adds *Sanchoniatho*, first gathered
 “ food from trees. What can this be but an allusion to
 “ *Eve's* eating the forbidden fruit?

“ FROM *Protogonus* and *Æon* (says *Sanchoniatho*) de-
 “ scended *Genus*; you cannot well make any other *Greek*
 “ name of the *Hebrew Cain*, than Γένος. Hence our au-
 “ thor proves, that *Sanchoniatho* preserved the history of
 “ the

“ the idolatrous line of *Cain*, as *Moses* did that of *Seth*,
“ who were the worshippers of the TRUE GOD.

“ WHO the men were whose names are preserved by
“ *Sanchoiatho* in the succeeding generations, we know
“ not; their memory perished with the flood. But in the
“ twelfth generation from *Æon* and *Protogonus*, we find
“ *Misor*: and *Misraim* is in the same distance from *Adam*
“ and *Eve*. Here again we are got within our know-
“ ledge. But we have not, in *Sanchoiatho*, one word about
“ the deluge. What wonder is it we should not? *Sancho*-
“ *niatho* was an idolater; he writes avowedly a defence,
“ or apology, for idolatry. The deluge was a judgment
“ on the idolatrous world, and swept it away. The wor-
“ shippers of the TRUE GOD gloried in this, and reproached
“ the heathens with it. No wonder then that they were
“ desirous to conceal such a matter of shame to themselves.

“ *Cronus*, who makes the great figure in this history, our
“ author supposes to be *Ham*; and brings good vouchers
“ for his opinion from antiquity. Consequently there-
“ fore *Ouranus*, the father of *Cronus*, must be *Noah*.
“ *Ham*, among the sons of *Noah*, was the man of ambi-
“ tion, and the restorer of idolatry after the flood. How
“ long he lived, we know not: we are assured by *Moses*,
“ that his brother *Shem* lived 502 years after the flood.
“ *Ham*, in all probability, lived long, though perhaps not
“ so long as that religious and peaceable man, *Shem*.
“ He desired to make his sons great: therefore, besides
“ *Canaan*, who peopled *Syria*, two others of his sons,
“ *Cush* and *Misraim*, were the founders of two great em-
“ pires, the *Assyrian* and the *Egyptian*. *Sanchoiatho*
“ represents

“represents him as a sort of universal monarch, travelling
“over the world to plant colonies. He intimates, that
“he out-lived *Misor*, (*Misraim*) and settled the son of
“*Misor*, *Thoth*, the great *Hermes* of the *Egyptians*, in
“the kingdom of *Egypt*. From the records left by this
“*Thoth*, *Sanchoniatbo* collected his history, and with him
“this fragment ends.

“WHERE *Sanchoniatbo* ends, *Eratosthenes* begins: the
“two first kings in his catalogue are *Menes* and *Atthotes*.
“That *Menes* was the first king of *Egypt*, and the same
“man with *Misraim*, is, I think, allowed on all hands.
“*Atthotes* is plainly the same name with *Thoth*. *A* is ar-
“bitrarily prefixed, or omitted. He is called indifferently
“*Thoth* or *Atthotes*, is only the *Greek* termination.

“*Eratosthenes* was the learnedest man of his time, a na-
“tive of *Cirene*, bordering on *Egypt*, librarian to *Ptole-*
“*mæus Euergetes*, had greater opportunities and helps,
“for searching the *Egyptian* records than any other man.
“The priests of *Egypt* had ever been in a combination to
“relate extravagant and incredible accounts of their kings,
“thinking thereby to aggrandize their monarchy. *Era-*
“*tothenes* went with a desire to find out the truth. The
“names of the first 38 of his catalogue of the kings of
“*Thebes* in *Egypt*, are preserved; they are a succession for
“the space of 1055 years. *Nilus*, the last king but one
“of this list, is supposed to have lived about the time of
“*Troy*. *Dicæarchus*, a learned historian, cotemporary
“with *Aristotle*, says, that from this *Nilus*, to the begin-
“ning of the *Olympiads*, were 436 years.

“THIS

“ THIS account has an air of probability ; it places
 “ *Menes* about 1400 years before the Olympiads, near
 “ 200 years after the flood, and it agrees well with the
 “ *Mosaic* history.

“ WE have, by this means, a series of profane history,
 “ from the first man to the first Olympiad, agreeing with
 “ the Scripture. *Sanchoiatho* begins his history with
 “ *Protogonus* (*Adam*) and brings it down to *Thoth*, the
 “ second king of *Egypt*. *Eratosthenes* begins his catalogue
 “ with *Menes* (*Misor*) and *Atthotes* (*Thoth*) which is
 “ connected with the Olympiads.

“ THIS is what I take to be an improvement on the
 “ subject ; a discovery that has hitherto escaped the in-
 “ quisitiveness of all other learned men.”

THIS quotation, from a man who was well acquainted with the bishop's views and genius, must have great force in confirming the real sense of what that heathen's, *Sanchoiatho's*, true meaning was ; and the sagacious methods he made use of to investigate the matter of his fragment, when he was first struck with the hint, mentioned above, soon broke through the difficulty and obscurity that seemed, at first sight, to veil it.

ONE part of the consideration, that opened the way to his enquiry, was, that because those who were deified in one place, were not owned with the same honour in all places, and some of their relations were still known, and not deified any where, he thought the difficulty of finding out their gods not altogether insuperable. “ Thus,
 “ (says he) in that place from *Eupolemus*, which I before
 “ quoted from *Eusebius*, *Canaan* not being any where
 O “ deified,

“ deified, his name is left unchanged; and his being owned
 “ the son of *Cronus*, leads us to know that *Cronus* is *Ham*,
 “ who was his father. And so *Mestram’s*, or *Misraim’s*
 “ ἀποθέοσις, being not so much regarded at *Babylon*, left
 “ his name unchanged there; which was a key to let me
 “ into this whole history, still taking it in conjunction
 “ with divers other things.

“ THIS observation, says he, gives a satisfactory account
 “ why all the deified persons, we meet with in this history,
 “ are found under other names here than in *Moses’s* books:
 “ *Elioun* for *Lamech*, *Ouranus* for *Noah*, *Cronus* for
 “ *Ham*, *Isiris* or *Osiris* for *Misraim*, *Sydyc* for *Shem*, &c.
 “ yet their natural relations, fathers and children, owned
 “ in this history, are certain marks which determine them
 “ to be the same persons: for the same reason, *Protogonus*
 “ must be *Adam*. No other person can be the first man,
 “ and be just ten generations before *Noah*.”

THESE judicious observations, by which this great man
 found so many interesting truths, were seconded by others,
 relating to a comparison of what *Sanchoiatho* delivers
 concerning the times of certain of his deities, with the line
 of *Shem*, which was the particular care of *Moses*. He
 therefore lays it down as a postulate for his foundation,
 that the sons of *Cain* may be rationally concluded, in their
 several succeeding generations, to live about the same
 number of years before the flood, that the sons of *Seth’s*
 line attained to; and in like manner after the flood, that
 the descendants from *Ham* and *Japhet* lived about as long
 as the descendants of *Shem* downwards to *Abraham’s* time,
 or farther, to the time of the deliverance from the *Egypt-*
tian bondage.

“ THIS

“ THIS postulate is rational, says the bishop, because
“ we find just ten generations in *Cain's* line recorded by
“ our *Santhoniatho*, to reach to the time of *Ouranus*, or
“ *Noah*; and an eleventh generation supposed by him
“ synchronal to *Cronus*, or *Ham*; and besides, it has
“ been always agreed that such temporal favours, as length
“ of life, are disposed of by Providence much alike, to the
“ good and to the bad.

Now though this heathen author, in his fragment, intended only to record the line of *Ham*, in order to aggrandize the idolatrous religion, which he professed himself, and very likely was as willing to conceal every thing that related to the TRUE GOD, as *Hermes* or *Thoth* was, whose theogony he followed, as copied by the *Cabiri*, who were the amanuenses of that prince; yet he has just mentioned the two brothers of *Ham*, *Shem* by the name *Sydyc*, and *Japhet* by that of *Nereus*; this latter he mentions, in a very brief manner, as having concerns in the affairs of *Ouranus*: affirming, that this line was not derived from *Cronus*, but that it was cotemporary with him. He intimates, that this *Nereus* was the first of his line; that from him *Pontus* descends, with whom *Typhon* is joined: from *Pontus* descends *Posidon*, whom the *Latins* call *Neptune*, and a famous woman for songs, called *Sidon*. It is well proved from Scripture, and the strongest reasoning by our bishop, that this *Nereus* is *Japhet*, and the others his descendants, to whom I refer the reader; my business being only to shew briefly how the names given by the *Greek* writers to the patriarchs, may be known to signify the same whom *Moses* calls by the Scripture names,

to the further elucidation of what is intended in this work.

THUS far, I flatter myself, this end is thoroughly answered, as to what regards the first patriarchs; and it would seem sufficient to satisfy every candid enquirer into antiquity, that the connection I have made, in this arduous research, is unravelled in a manner, which indeed is hardly to be doubted; because the authorities are good, and the deductions from them natural and easy. But as, in matters of so high antiquity, too much cannot be said in confirmation of the above chain of history, there is yet a number of anecdotes concerning some of the successors of the first patriarchs, which I shall now draw from both sacred and profane history, of no less credit than those I have already produced, on their accounts.

It will, however, be necessary first to return to our enquiry after the *Pelasgians*, since we have begun with them in this chapter. Too much cannot be offered to the reader upon their account, because they will become principal evidences, for the truth of what we imagine to be the state of the case, with respect to the origin of the languages of *Europe*: and by proving that both *Celts* and *Scythians* were first *Pelasgians*, we shall be able to ascertain what is offered in a future chapter, that the *Gomerians* and *Scythians* or *Magogians* spoke the same language, though there is now some small difference in its present state in *Ireland*, *Scotland* and *Wales*.

THE *Phœnicians* and *Egyptians* began very early to attempt sending colonies to neighbouring countries; and as they both sprung from the same ancestors, the sons of
I Ham,

Ham, they must have had much the same œconomical dispositions to improve their commercial and other interests. Maritime countries seem to be the first objects of their intentions; and where could they find any places so likely to answer their ends, as the isles of *Elisba*, *Greece*, now inhabited by the *Pelasgians*, the issue of *Gomer*, and many of the descendants of *Magog*.

WE are informed, by *Strabo* and *Dion. Halic.* that they sent colonies thither, and began to disturb the *Pelasgians* two generations, or sixty years, before the wars of *Troy*; and from that time continued to intrude, by successive numbers, till they had well nigh replaced the original inhabitants, and had subdued the maritime parts. It was then they became a mixed people, consisting of *Pelasgians*, *Phœnicians* and *Egyptians*; and from that time the æra of the *Greek* tongue may be dated. All was *Pelasgian* before the incursions of *Phœnicians* and *Egyptians*, and the gradual combination of the languages of these with the *Pelasgian* begat the *Greek*, called afterwards the *Helenian* tongue, in complaisance to *Deucalion's* son, who, at his arrival there, found this language forming; while the *Pelasgians* enjoyed their own, unchanged, in the other parts of *Greece*, *Asia Minor*, in the country of the *Trojans*, *Scythia*, and all the neighbouring islands in the *Mediterranean Sea*, and all over *Thrace*, &c.

It may, from hence, be easily seen, that the people of all these countries were the same, descended from *Japhet*, through *Gomer*, *Magog*, and his other sons, and spoke the same language wheresoever they dwelt, until the incursion mentioned into *Greece*, which was, in time, called *Celtic*, *Gaulish*, &c.

Thucyd.

Thucyd. says, that the *Pelasgians* were a numerous people, spread far and near before the age of *Hellen*, the son of *Deucalion*, and *Strabo* says the same; *Thessaly* was first called *Pelasgia*, says *Steph. de Urb.* and *Scholion Apollon.* that the *Pelasgians* were a barbarous nation, who inhabited *Thessaly* and *Argos*; *Hesychius* says, the *Pelasgians* are *Thessalians*, and *Homer* places this people in *Thessaly*.

THE testimonies are innumerable that argue for the universality and antiquity of the ancient *Pelasgians*, not only in *Greece*, but in every country round them, as well islands as on the continent; that the *Thracians* were inhabitants in *Greece* from the very beginning, and the people which were called the *Bisaltes*, *Crestones*, *Edones*, and particularly the *Pelasgians*, were counted *Tyrrhenians*, some of whom dwelt in the isle of *Lemnos*, and in the territory of *Athens*; and as the three first of these were *Thracians*, the *Pelasgians*, who were forced away by the *Phœnicians* from the maritime places, retired to them as to their own friends and relations. *Strabo* has it, that the *Thracians* were the first inhabitants of the isle of *Lemnos*, and that they passed over from the continent; indeed he might have as well called them *Pelasgians*, for they were the same people, speaking the same language, though they were called *Sintiens* upon that island; nor was there any other island of any note in that part of the *Mediterranean Sea* but was first peopled by the *Pelasgians*; and these were the inhabitants that occupied the island of *Crete*, even when *Lycurgus* went thither to collect his laws, and all these were afterwards called *Celts* in the southern and south-west quarters of *Europe*, to which they migrated, whilst

whilst those of the northern and north-west quarters were afterwards known by the name of *Scythians*, &c.

BUT the *Pelasgians*, in some time, returned and regained a part of their ancient country, settling themselves in *Peloponesus*, according to *Herodotus*, and were then called *Dorians*, and the most famous of them *Lacedemonians*, whom *Pezron* mentions as *Celts*. *Strabo* says, that a great part of *Greece*, especially *Macedonia* and *Thessaly*, was inhabited by the *Barbari*, particularly *Thracians*, *Illyrians* and *Epirotians*; and *Herodotus* says, that the *Macedonians* were refused admittance in the Olympic games, because they were of the *Barbari*.

WHEN the *Greeks* became a nation of some power, though they first were but inconsiderable, (which I shall endeavour to shew in a future chapter from *Herodotus*) they always were so extreamly partial to themselves, that they took every step in their power to distinguish themselves as a superior people, and to disgrace the neighbouring nations, who were all *Pelasgians*, though under different denominations. This appears strongly in *Homer's* catalogue of the allies of the *Trojans*, who were all *Pelasgians* of several denominations. These were *Dardanians*, *Thessalians*, *Thracians*, *Peonians*, *Paphlagonians*, *Eneſians*, *Mysians*, *Phrygians*, *Meonians*, *Carians*, &c. and fought for the *Trojans*, their ancient relations and fellow *Pelasgians*; and their enemies were the new inhabitants of *Greece*, a mixed people, who made war with them, not more on account of the rape of *Helen* than to get possession of the territories of *Troy* (which was so well situated for commanding the passage from *Europe* into *Asia*,
and

and claiming the dominion of the sea) and to confine the *Trojan* ships in the *Pontus Euxinus*.

THESE notices, from so many ancient authors of great credit with the learned, would persuade us that the *Greek* tongue is a mixture of *Pelasgian*, *Phœnician* and *Egyptian* languages: but if these were not sufficient for our purpose, we do not want many others, as powerful anecdotes, to prove it in the sequel. However, we are joined in this opinion by *Pelloutier*, an author of note and respect, who, in his first volume, page 80, rejoices that M. *Fourmont*, the elder, a man well qualified for judging of matters of this kind, is of the same opinion, from whom he quotes the following passage, speaking of a *Greek* lexicon composed by him: “ I seek (says he) “ the origin of the *Greek* tongue in this work, that is, “ the *Greek* words which are truly primitive, by which “ I reduce this language to less than 300 words, some “ of which are of *Thrace* and other neighbouring people, “ and others of the *Phœnicians*, or, in general, of *Oriental* “ tongues; all by an easy derivation, and to be understood by the whole world.”

C H A P. V.

Of several heroes who were the subjects of Grecian history: of Nil, Belus, Sihor, Ofihor, Toth, Ogmius, and others; of Sesostris; whether the above were different names of him? Surprising agreement between the Irish bards, or filids, and other historians; of Milesius, and his genealogy from Japhet; of Phenius, grandson of Magog; his transactions in Scythia and Shinar; his son's passage into Egypt, and the migration of his issue into Spain, and thence into Ireland; whether Sheshac and Sesostris were the names of the same hero; of the Gomerian and Scythian philosophy, &c.

 T is, in an enquiry concerning the first invasion of *Ireland*, from *Spain*, that we shall be able to trace out several of the heroes, who were the subjects of *Grecian* history; but who were treated of with much uncertainty, and whose true characters were so blended with fabulous accounts, that the best historians, ancient or modern, were not able to satisfy the curious in antiquity about them.

LET us see, then, how the stories of several famous men are treated by authors, and endeavour to clear up what they were either ignorant, or in doubt of; our great Sir *Isaac Newton*, in his *Chronology*, in speaking of *Sesostris*, says, that when the *Phœnicians* were scattered

P

and

and fettled in feveral countries bordering on the *Mediterranean Sea*, the great *Egyptian Sesostris* began his conquests, fubjecting many countries to his arms, and, at length, conquering *Spain*, in the western extremity; which *Lucan* fpecifies thus: “venit ad occafum, mundi que extrema, *Sesostris*.” Sir *Isaac* appears to have miftaken fome things in this inquiry into the exploits of that great hero, which fhall be taken notice of by and by. He mentions the names of fome, as the *Greeks* delivered them, and thefe are *Nil*, *Belus*, *Sibor*, *Ofibor*, *Toth*, *Ogmios*, and others; who are faid to have fpread their fame all over the world, but yet believes that thefe were only different names given to the great *Sesostris*, in the various countries he fubdued; according to the obfcure and fabulous accounts of authors. Now, in clearing up this miftake, we fhall be fupported by the coincidence of records, which, while they explain the true names of thefe perfons, and the genuine accounts of their tranfactions and travels, are themfelves corroborated by what they reciprocally verify, in many refpects, however obfcurely delivered by the *Greeks*; and fhew clearly, that thefe were not the appellations of one hero, but the proper names of feveral; nor all *Egyptians* by birth, but fome of them true *Scythians*, the offspring of *Magog*. So that as we have come at the truth in reconciling the names given to the patriarchs by both profane and fabled history, in the former chapter, we fhall likewise be acquainted with the true *Scythian* names of thefe heroes in this.

THE records that have preferved the real accounts of them, are the works of the *filids*, or *fileas*, the poets, who
were

were present with the *Milesians*, when they went into *Ireland* from *Spain*; and who dwelt with them in *Spain*, and were the successors of these bards, who always accompanied those heroes in all their fortunes and vicissitudes, from the beginning; for, as I shall by and by shew, the bards and antiquaries were constantly established, and the sons succeeded their fathers, in those offices, throughout the whole race of the sons of *Japhet*; and their business was to take exact accounts of all transactions, as well as genealogies: nor can any nation boast of possessing such records, this day, but the kingdom of *Ireland*. These alone were what Sir *Isaac* wanted before him, to complete and ascertain what his wise suggestions led him to the brink of, in the course of that part of his chronology.

LET us, however, present our readers with the comparative view of what he and others have delivered, and the narratives of the *Magogian* or *Irish filids*; which will have an amazing effect in clearing up the affairs of these heroes; and will lay open the proper names of them in the *Magogian* language, which the *Greeks* have altered, as their custom was, by additional terminations of their own; with the same arbitrary liberty, which the *French* take at this time, in sinking the terminations of *Greek* and *Latin* names in general.

WHERE accounts of authors are doubtful, or through ignorance perhaps, treated as fabulous, the only resource that can be had, is to be sought for in parallel anecdotes; and if these are found coinciding closely with matters so discountenanced, it is sufficient to give them new credit, and to quote them upon every proper occasion.

To be well acquainted with what has been handed down by those *filids*, or *bards*, in the *Psalter of Cashel*, and the *Leauber Gabala*, as well as others, now extant, would be the best qualification to read what Sir *Isaac* has given in his book, mentioned before, as well as other modern authors; the facts are very striking, and the similarity of circumstances amazing; and his connections, however mistaken and disagreed to by other chronologists, are made manifest, by these *filids*, in a more clear light; which were clouded by the *Greeks*, and, in their veiled condition only, taken up by him, as well as other ingenious men.

To proceed then to the comparative consideration of these authors, and the bards of *Ireland*; *Newton* has it, that “a colony of *Iberians*, from the borders of the *Euxine* “ and *Caspian Seas*, settled anciently in *Spain*, and gave “ the river *Iber* its name, and were in possession of that “ kingdom;” and he is supported in this by *Virgil*, *Ruævus* and others. The *filids* write, “ that the *Iberian* “ *Scots*, or *Scuits*, (the *Scythians*) a people bordering on “ the *Euxine Sea*, were driven away, by wars, from their “ country, and after many great adventures and vicissitudes, settled at last in *Spain*.”

Buchan. Ware, Ward and others say, “ A colony of “ *Spaniards*, or *Scythians*, by the name of *Scots*, settled “ in *Ireland* in the fourth age of the world.” *Nennius* and *Henry of Huntingdon* say the same thing, the former of which computes the fourth age of the world to be from *David* to *Daniel*, or the *Persian* empire. The bards say, “ that *Kinea Scuit* (the *Scots*) and the posterity of *Eber* “ *Scuit*

“ *Scuit* (the *Iberian Scots*) were a colony of *Spaniards*,
“ who settled in *Ireland* about a thousand years before
“ CHRIST.” *Strabo*, and the Universal History, think,
“ that the *Phœnicians*, who were the first propagators of
“ learning in *Europe*, carried on an early intercourse and
“ commerce with the *Iberian Spaniards*.” The bards
say, “ that the ancient *Iberian Scots* learned the use of
“ letters, on the continent, from a celebrated *Phenius*,
“ from whom they took the name of *Phœnicians*.”
Newton, in several places, says: “ *Nil, Belus, Sibor, Osi-*
“ *bor, Toth, Ogmius, &c.* were famous *Egyptian* warriors,
“ who acquired great fame by their glorious actions and
“ enterprizes.” The bards say, “ that *Niul, Bileus, Sru,*
“ *Afru, Tait* and *Ogaman*, were mighty, and famous in
“ *Egypt* and several other countries.” These are the
proper *Magogian* names, which the *Greeks* changed as
above. *Newton* says: “ the *Egyptian* conqueror of *Spain*
“ got the emphatical name of the *Hero*, or *Hercules*.”
The *filids* say, “ a great *hero*, famous in *Egypt*, got the
“ name of *Golamb*, and *Milea Espain*, that is, the con-
“ queror, or *hero*, of *Spain*.” *Newton* every where says:
“ *Nil, Sibor, Osibor, &c.* succeeded the *Phœnicians* in
“ cultivating and instructing several nations.” These
filids, or bards, sing, “ that *Niul, Sru, Afru* and others
“ succeeded *Phenius* in teaching the use of arts and letters.”
And this will be made more clear by and by, in tracing
these great men, in the very places, where they did really
give those instructions, as delivered by the *Irish*, or *Ma-*
gogian records; which I do not pursue here, to avoid the
interruption of this comparison of history. *Newton*,

page 98, says: "in the days of *Hercules*, or the *Egyptian* conqueror of *Spain*, a great drought is reported to have burnt up a great part of the ground." The filids sing, that "the conquest of *Spain*, together with a great drought, which happened at the same time, forced the *Iberian Scots* to fly into *Ireland*." This arid state of the air, which affected the greatest part of *Europe* and *Asia*, at that time, gave occasion to the fable of *Phaeton's* having burnt up the earth, by his arrogant attempt to conduct the chariot of the *sun*. *Newton* has it, "that the *Hercules* or *Hero* of *Spain*, is reported to be the son of *Belus*." The bards say, "*Milea Espaine*, or *Hero* of *Spain*, was the son of *Bileus*;" and it appears so upon the genealogical table of *Milesius*, of which more hereafter.

IF we were to take the trouble of going on further in these comparative inquiries, we should be able to fill a considerable volume, with such agreements, in ancient history, with the *bards* and *antiquaries* of *Ireland*. They are an absolute key, in many pieces of ancient times, to unlock and lay open the dark recesses of antiquity; and it is a most remarkable thing, that they have agreed punctually with the *Mosaic* accounts, whenever there was occasion to mention what he treated of; though, as I have shewn in another place, they were begun so long before *Moses* was born; and carried on, through all the migrations of the *Gomerians* and *Magogians*, to their settling in these kingdoms; and continued to the time of their first acquiescing to an *English* king, with the greatest regularity.

CAN any historical facts be better authenticated, than by this reciprocal agreement between those *bards* and our great *Newton*, &c.? Several critical authors have been too apt to treat those records with contempt, either from their ignorance of the language in which they were written, or from the histories being dressed in the sublimity of poetry, with many decorations; the facts recorded, however, will ever stand the test, upon the strictest enquiry, let the allusions, and other embellishments blended with them, be never so many, which perhaps were some of the causes of their being accounted intirely fabulous, by some indiscreet writers.

“ THIS coincidence of times and parentage (says the author of *Dissertations on the Ancient History of Ireland*, from whom I have taken this view) within the same period of time, is extreamly remarkable: from this hero, whom the *Egyptians* called *Hercules*; the old *Britons*, *Hector*, and the *Scuits*, or *Scots*, *Milea*, the ancient *Irish* took the honorary title of *Clan Milea*, (the sons of *Milea* (*Miletius*) in allusion to which, *Nennius* calls them appositely enough, *Clan Hector*; novissime venit *Clan Hector* (a partibus *Hispaniæ* ad *Hiberniam*) et ibi habitavit cum omni gente sua usque hodie. *Hector*, in the *Scotic*, signifies literally, a hero; and that it signified the same in the *Phrygian* we cannot doubt, as that was originally a dialect of the *Pelasgian*.”

THUS we see that all those exploits, said, by Sir *Isaac*, to have been performed by *Nil*, *Sibor*, *Osibor*, *Ogmios*, *Toth*, *Belus*, *Dionysius* and *Orus*, the bards have ascribed to *Niul*, *Sru*, *Asru*, *Ogaman*, *Tait*, *Bile*, *Don*, &c. These
are

are reported, by the bards, to have been great travellers, spreading fame and conquests in many places, and were professed instructors of mankind, wherever they went; that they were famous in *Egypt*, and great heroes; were learned in arts and sciences, and were therefore revered and held in high esteem by those nations to which they went. Such an agreement of the events and names of heroes tallying so exactly with every circumstance, in both accounts, must bespeak the utmost credit. The circumstance of the great drought in *Spain*; the report of *Se-sostris* having planted a colony of *Gethulians*, who were, according to *Salust*, the natives of part of *Africa*, in *Spain*, after his conquest of *Lybia*; and many other matters of like nature, most happily falls in with the traditions of the bards, who say in one place, that the *Gethuli*, and in another, the mighty *Gathelas*, came into *Spain*; and that, in process of time, the people who, as I have made it appear before, were *Magogians*, or *Scythians*, notwithstanding that *Gathelas*, or *Gadelas*, was born in *Egypt*, were driven thence into *Ireland*, and carried with them their learning; for they had the use of letters from *Phe-nius*; and none but *Scythians*, or *Magogians*, were the original inhabitants of *Ireland* after the flood, nor of *England*, but *Gomerians*.

I now must endeavour to inform my readers who these several heroes were that are just mentioned, in a more particular account of them; in which I flatter myself it will fully appear, that the names mentioned were of several persons respectively; that they were famous in war as well as in learning; and that they took the most proper methods

thods to improve mankind, spreading knowledge, acquiring and teaching the different languages with that disinterested public spirit, that one would think nothing but a divine assistance could have promoted. And this can no where be found, but in the records of the filids, or bards, we have mentioned; and as we see them coinciding with Sir *Isaac*, and many others, in these matters of fact, so exactly, surely we cannot but give them a due attention in their further accounts of the very persons, to whom the *Greeks* themselves, as well as more modern authors, have paid so much regard. And it must be very agreeable to the lovers of history, to find so many noble strokes of the ancient history of *Spain* confirmed by this agreement of the learned of *Europe* with our bards; who were in much more esteem with *Camden* and bishop *Usher*, than the *Roman* historians, in matters of remote antiquity.

Of the genealogy of Gallamh, or Milesius.

I HAVE shewn before, in this work, that the records of *Ireland* are not, in the least instance, different in their accounts from those of *Moses*, concerning the descendants from *Adam* to *Noah*, and from *Noah* to the placing of his three sons in *Europe*, *Asia*, and *Africa*. *Moses*, after having settled the issue of the three brothers, leaves them, where the prophets find their posterity in future times, and pursues only the line of *Shem*. *Sanchoiatho* too, however obscurely, is found to have traced the line from *Adam*, and confines himself to take the part of the impious generations of *Ham*: and the issue of *Japhet*,
Q through

through *Magog*, is expressly treated of by these bards and historians that were constantly employed for that purpose in the families of both *Gomer* and *Magog*, whose general routs and migrations I have enlarged upon before.

Now it cannot be denied, that, while *Noah's* sons and grandsons dwelt about him, they all knew their descent and genealogies, and other affairs of their ancestors before the flood: and it is very natural to believe, that when they were obliged, from their increase, to file off and establish nations of their own, respectively, in the quarters to which *Noah* ordered them to go, they then had only their own particular history of successions to record and hand down to posterity.

THUS it was that the *Magogians*, or *Scythians*, proceeded to employ their bards, in their northwestern migrations, and their incursions southwards at certain times, till their arrival and establishment in *Ireland*, which was not brought to pass at once, but by the various invasions that happened from time to time, by colonies of the same line always, except once by a colony from *Africa*, as mentioned in another place; who obtruded themselves upon *Ireland*, and well nigh overthrew the then system of government.

THESE bards, or historians, then begin their genealogy from *Magog*, as it is recorded in the *Psalter of Cashel*; indeed it may be said from *Lamech*, the father of *Noah*; but it is from *Magog* the *Scythian* kings and heroes are derived by them. The table is in a future chapter of this work; but some particulars relating to the transactions and fortunes of some of them are what I shall now proceed upon.

THE

THE names which Sir *Isaac* thought were but different appellations of *Sesostris* in various countries, are all in succession, in the Pedigree of *Milesius*, as the regular descendants from *Magog*; an argument sufficient to confute that opinion; but some particulars concerning them will be more decisive.

IN this noble monument of antiquity, the Pedigree of *Milesius*, it appears that *Magog* begat *Baath*; *Baath* begat *Finiusa Farfa*; *Finiusa* begat *Nil*, or rather *Niul*; *Niul* was the father of the great *Gadelas*; *Gadelas* of *Easru*; *Easru* of *Sru*; *Sru* of *Heber Scot*; *Heber* of *Oghamamb*: and this is carried down to *Milesius*, who is the eighteenth descendant from *Gadelas*. Here we see that those names, thought to have been only different titles of *Sesostris*, are absolutely the proper names of the descendants of *Magog*, in succession to each other, in a right line; which could never have been known, if this register had not been preserved by the *Magogian* bards in their own tongue. *Magog* was the founder of the first *Scythian* monarchy, after the flood; and was succeeded by his son *Baath*, of whom not much is said in the *Irish Annals*; but *Finiusa Farfa*, the next heir, was he who made a great figure, and of whom, with some of his kindred, I shall give a short sketch in this place, from the ancient records of *Ireland*.

THERE is something very particular in this monarch's history, as delivered by these filids. He is said to have been a prince of an uncommon genius for learning, applying himself, in a most assiduous manner, to the study of languages; and, at length, to have made himself master

of many ; for some time before he was established in his government, there arose, according to this *Magogian* History, a variety of tongues, from the building of *Babel* by the sons of *Nimrod* ; and before this, that all the then inhabitants of the earth spoke but one language. Here again is an amazing agreement with Holy Writ, and yet they had among them this account all along, even before the birth of *Moses*. And that while they were busied about this tower, in order to preserve themselves from another flood, by carrying it up higher than they fancied water could reach, the *filids* say, that *Heber*, of the family of *Shem*, admonished them against such an enterprise, and refused joining in it ; alledging, that it was a wicked attempt, and a vain one, carried on in defiance of heaven, whose ordinations there was no resisting. They were not moved with his remonstrance, but obstinately persevered in their resolution, when in the midst of it, a strange confusion in their language broke out and frustrated their designs. *Heber*, for his pious behaviour upon this occasion, had his language preserved pure in his family, say these records.

THIS *Finiusa*, the *Scythian* monarch, from his desire to attain the language of *Heber*, and as many others as he could, sent out several learned men, by some of the *filids* it is said seventy-two, for so many dialects are said to have arisen from that confusion, in the several countries, which were by this time distinguished into governments, in order to learn their tongues ; and they were limited to seven years absence, for accomplishing that noble design ; in the mean time, he resolved to go himself into
Mach-

Machfeanair, (*Shinar*) which was not remote from the place where the language of *Shem's* family was in common use, in order to acquire that. However, he waited till the return of as many of these missionaries as were alive, and commanded them to instruct the *Scythian* youth in all they had acquired; and then, having settled the government upon his eldest son, *Nenuall*, he set out upon his expedition, from *Scythia*, and arrived safe at *Machfeanair*, and there erected schools for teaching the languages, and other sciences, according to chronicles of very high antiquity, and the assent of several ancient poets, or filids.

WHEN these schools were established, he called to the professorships two able and most learned men, to his assistance, and invited the youth of the neighbouring countries to frequent the schools, for instruction.

THE names of these were *Gadel*, son of *Eatbeoir*, of the posterity of *Gomer*, and *Caoib Jar*, son of *Neamba*, the *Hebrew*; and now it appears, from one of the bards, that the *Fenius*, mentioned before in the comparative view just delivered, was that king *Finiusa Farsa*, who, while others of the filids call him by his proper name, in relating the same facts, classes him, with the other two masters, under the name *Fenius*, which is indeed the same word, if we omit the *a* in *Feniusa*.

IT does not appear that he met with the least obstruction, in this glorious undertaking in *Shinar*, though it was then chiefly occupied by the tribes under *Nimrod's* grandsons, and in the neighbourhood of some of *Shem's* descendants; and, indeed, it is very natural that he should rather be caressed than resisted by any nation, into which
he

went to introduce learning, and to polish and refine the manners of mankind.

It appears again, from some of the fables, that these three first invented and formed an alphabet; which is not unlikely, if we consider that it is insisted on by many authors, that the *Phœnicians* were the instructors of the nations they went to, from time to time; and it is more than probable their name is derived from this *Scythian* monarch, *Feniusa*, who founded their schools, and began to propagate arts, languages and sciences in their country; and it appears, that the house of *Japhet* was more learned than that of either of the other two brothers, which will be made manifest, towards the end of this chapter.

Feniusa continued twenty years to preside over these first seminaries of learning, and it appears that his second son, *Niul*, was with him all the time; some of the bards say this son was born in *Machseanair*; others, that he was born in *Scythia* some time before his father went from thence: however this be, he is placed next his father, in the table of genealogy, and no notice taken of *Nenuall*, his eldest, who succeeded him in his government; where they leave him and his successors, and pursue the issue only of *Niul*, the father of *Gadelas*; for which there is a very natural reason: because it is from *Niul*, and his line, that *Milesius* sprung, whose history they expressly pursued, and followed his sons into *Spain* and *Ireland*. Yet it is very evident, that whilst *Niul* was in *Egypt*, where we shall conduct him by and by, there were frequent intercourses between him and the *Scythians*, his countrymen, upon commercial, as well as other accounts.

Fenius,

Fenius, after having remained twenty years in *Shinar*, with his son *Niul*, who, by this time, grew famous himself in arts and languages, was in such high esteem with the neighbouring nations, that they were almost ready to pay him divine honours; and returned to his kingdom, and resumed the reigns of government; and left the several schools, that he established, to the care of able masters, under the presidency of his son *Niul*; and in some time after he died, and his son *Nenual* came again to the throne. But when *Fenius* returned to his kingdom from *Shinar*, he was accompanied by the two great professors, whom he joined to himself in the foundation of those seminaries of learning, mentioned before, *Gadel* and *Caoib Jar*; and the first orders he gave them, was to regulate the language, and appropriate, out of it, different dialects to different stations of the several orders of his subjects; viz. to adapt particular expressions to the soldiery; others to history and poetry; others to philosophy and medicine; and the last was that which was spoken universally by the common people. And this is the language of the native *Irish* to this day, and, from the first professor, *Gadel* the *Gomerian*, it is called *Gaoidealg*, or the *Irish* language.

THUS were seminaries of learning begun under *Fenius*, and, in process of time, in imitation of these, others were erected by those who had their education with him, in other nations; till in time *Greece* became famous for its schools, and continued to be the most signal and eminent of any in that part of the world; and long after this time it was, that the *Greek* tongue, which, as I have before
I hinted,

hinted, was a mixture of the *Egyptian* and *Phœnician* with the *Gomerian*, began to be reduced to grammatical rules, as it improved.

WE now return to the ever famous *Niul*, whose fortune and transactions were chequered with variety of incidents, and whose fame for learning and arts was equal to his father's. He remained many years in *Shinar*, presiding over these schools, and ingrossed so much of the esteem of the people, that he grew very powerful, and was looked upon as a law-giver, and commander of their wills. He could have improved this to his own advantage, if he pleased; but he chose to return to *Scythia*, where he stayed at the court of his brother, *Nenual*, and there made it his sole business, according to the bent of his own taste, to inspect and improve the schools which his father had established. Some years passed in this manner, when having a mind to visit his schools in *Shinar* again, he departed from *Scythia*, and never more returned; and was no sooner arrived, than there were great rejoicings made, and the report spread every where, even to the court of *Pharaoh*.

THIS monarch invited *Niul* to come into *Egypt*, being desirous a prince of his character should reside in his kingdom, for the benefit and improvement of his people; and being, in some time, highly pleased with his conduct and great knowledge, and also knowing him to be a descendant from a royal line of ancestors, he gave him his daughter, *Scota*, in marriage, and settled him in a territory along the coast of the *Red Sea*, called *Capacirunt*, where he flourished; and promoted learning through all his dominion. *Scota* bore him a son, whom his father, *Niul*,
2 called

called *Gaodhal*, or *Gadelas*; which brings it to a certainty, that this prince was an *Egyptian* born, whatever some authors have said to the contrary, though he was descended from the *Scythian* race of kings; his father being the fifth from *Japhet*, in that line, as it appears from the genealogical table in a future chapter.

IT was at this very time, that the great event of the *Exodus* of the children of *Israel* happened; and accordingly, the scribes and poets all agree, that when *Moses* had made his encampment near the *Red Sea*, *Niul* was alarmed at the approach of so great a body of people, and took proper measures to inform himself of their affairs. They also say, that he had an interview with *Aaron*, who informed him, that these were the people whom his father-in-law, *Pharaoh Cingeris*, had in bondage for so long a time; and that now the God, whom they worshipped, was miraculously working their deliverance. *Niul* was affected at what he had heard, and favoured their escape as much as he could, offering them every accommodation in his power; which is, in some measure, a proof that *Niul* was no favourer of idolatry, but was a worshipper of the TRUE GOD.

THEY also say, that *Niul*, not knowing what was to happen to the host of *Pharaoh*, was under some apprehensions of resentment from him, for having favoured this people, whom *Pharaoh* accounted no better than slaves, and now in an act of rebellion in their flight, and accordingly communicated his fears to *Moses*; that *Moses* offered him and his people a settlement in the land to which he was leading his followers, if he was in any fear;

R

but

but, say they, he did not comply with this, chusing rather to be secured some other way; and that therefore *Moses* advised him to seize upon some *Egyptian* ships that were upon his coasts, and go on board, with the principal persons of his family, and stand out to sea, till it should be known what was to be the fate of the *Egyptians*; which he accordingly did, on the day before they were overwhelmed in the sea.

WHEN *Niul* was informed of the destruction of the *Egyptians*, he landed and returned home; and had several children, who grew to manhood before he died, and left behind him, all over the neighbouring countries, the character of one of the most valliant, most learned and wise of princes; when his eldest son, *Gadelas*, with his mother, *Scota*, assumed the government of their territory, with great harmony and unanimity.

Gadelas had a son, who reigned after him, called *Easru*; and he was succeeded by his son, whom he named *Sru*; and this was the prince who was driven out of *Egypt*, which several authors testify: for when, by the wisdom of his grandfather, *Gadelas*, and of *Easru*, his father, the nation grew great and much increased, as well as renowned for learning, one of the successors of *Pharaoh Cingeris*, it is uncertain which of them, meditated a quarrel with *Sru*, under pretence of revenging the favour that *Niul* had formerly shewed the *Israelites*, in their approach to the *Red Sea*: and accordingly, he raised a powerful army, and entered his country with all the terrors of war, and forced *Sru*, with his whole family, and a great many followers, to fly.

Walsingham,

Walsingham, I am informed, in his *Hypodigma*, asserts, that “when the *Egyptians* were drowned in the *Red Sea*, “those that remained drove out a *Scythian* prince, who “resided among them, lest he should take an advantage, “and attempt to seize the government; and when he was “expelled the country, with his followers, he came to “*Spain*, where he and his people lived many years, and “became too numerous, and from thence they came into “*Ireland*.” The words of *Walsingham* are said to be these, and are indeed very remarkable: “*Egyptiis* in “*Mari Rubro* submersis, illi qui superfuerunt expulerunt “a se quendam nobilem *Scythicum* qui degebat apud eos, “ne dominium super eos invaderet; expulsus ille cum familia, pervenit ad *Hispaniam*, ubi et habitavit annis “multis, et progenies ipsius familiæ multæ multiplicata “est nimis; et inde venerunt in *Hiberniam*.” Now from this opinion, and that of one or two of the *Irish* ancient poets, it would seem that the next successor to *Pharaoh Cenchres*, was he who meditated this revenge upon the *Scythian* prince; although the greatest number of the filids are of the other opinion, as before observed. However, I am much inclined to think it more natural, that the succeeding *Pharaoh*, who is, by the bishop of *Clogher*, page 286, of his *Chronology of the Hebrew Bible*, called *Aucherres*, and by the filids, *Pharaoh au Tuir*, should attack that prince, than that a war should be raised against his grandson, on account of the favour done the *Israelites* so long a time before.

THERE is something very remarkable in the account given by *Manetho*, an *Egyptian* priest, of the pursuit of

the *Israelites*. He calls them a leprous people, and says: they were those whom king *Amenophis* was desired to expel out of *Egypt*: and that they had appointed themselves a ruler, one *Osarsiph*, a priest of *Heliopolis*, to whom they swore obedience in all things; and he enjoined them not to worship the gods of the *Egyptians*, nor abstain from any of their sacred animals, but kill and destroy them all: and that they should not join with any but such as were of this confederacy: that when this priest was received by the people, his name was changed to *Moses*: and that *Amenophis*, the then king of *Egypt*, pursued them with a great army, and slew many of them, as far as the borders of *Syria*. What a confirmation is here of the fact of the *Exodus* of the *Israelites*; but told by a heathen priest, who would conceal the true and miraculous part of that most signal history, the destruction of *Cenchres* and his host, as *Santhoniatho* does that of the deluge; because both these events were a disgrace to the heathen race of *Ham*, who, from the beginning, were idolators; and, to the religion they then professed, being both descendants of that race, and espousers of the actions and sentiments of their ancient kings and other ancestors, and especially of those they deified.

Berosus too, in the same obscure manner, tells us that in the reign of *Pharaoh Acherres*, the successor of *Cenchres*, who was drowned in the *Red Sea* by the magic of the *Hebrews*, there were also two other kings in *Egypt*; *Armæus*, known by the name of *Danaus*, and *Rameses*, known by the name of *Egyptus*; and *Manetho* says, they were brothers: now *Herodotus*, in his second book, says that *Danaus*

naus was a *Chemite*; and that he was dethroned and driven out of *Egypt* by his brother, *Egyptus*; and that he fled, in company with one *Lynceus*, into *Greece*. Here again is a manifest coincidence of facts between the *filids* and *Berosus*, but delivered with some certainty, and very circumstantially, by the former, and much mutilated, as many other historical facts are, by the *Greeks*; for as to the change of names, we have often before proved, that the *Greeks* ever made it their practice; but the expulsion of a prince, at that juncture, is the fact which points at the *Scythian's* retreat from *Egypt*; not to *Greece*, but to *Spain*, unless there happened two expulsions of princes out of *Egypt* about the same time. Some of the *filids* say, they first landed in the island of *Crete*, and, after some time, went from thence to *Spain*; others, that they went immediately into that country, and there established themselves, and grew famous in war and learning, and at length sailed into *Ireland*.

A TREATISE, among the *Irish* records, intitled, the *Book of Conquests*, or *Invasions*, informs us, that from *Moses's* leading the *Israelites* out of *Egypt*, to the time that the sons of *Melesius* invaded *Ireland*, was two hundred and eighty-three years: and the *Irish Chronicles* agree, that this invasion happened one thousand and eighty years after the flood. There is something very remarkable in the exactness of this chronology, with what is received amongst the most learned of the writers, who have made it their study. It is said, by the *Irish* chronologists, that *Partholanus* landed in *Ireland* 300 years after the deluge; his posterity continued there 300 years; after their

their destruction by a pestilence, 30 years past before the *Nemedians* took possession of it; and they governed the island 217 years; the *Firbolgs* obtruded themselves upon them, and governed 36 years; the *Danans* conquered these, and ruled the land 197 years; and these were conquered by the sons of *Milesius*, at the end of this period. The sum of the whole then will stand thus:

	Years.
From the flood to <i>Partholanus's</i> landing	300
From that to their destruction	300
From that the island desolate	30
From that the <i>Nemedians</i> possessed it	217
From that the <i>Firbolgs</i> governed	36
From that the <i>Danans</i> ruled	197
From the flood to the arrival of the <i>Milesians</i>	1080

LET us compare this with *Chitræus*, who wrote a chronology of the histories of *Herodotus*, and *Thucydides*, and we shall find a surprizing agreement between his and the above account. This author says, page 121, that the destruction of *Pharaoh Cenchres* and his host in the *Red Sea*, happened *anno mundi* 2453. Now if we subtract the years of the world to the flood, which make 1656, according to the *Irish* records, and Holy Writ, there will remain 797, the time between the flood, and *Moses's* leading the *Israelites*, according to *Chitræus*; to which, if we add 283, the number of years that passed from that period, before the arrival of the *Milesians* in *Ireland*, the

sum

sum will make 1080 years from the deluge to the beginning of the reign of the *Milesians* in that kingdom; and, according to the bishop of *Clogher's* Chronology of the *Hebrew* Bible, the same number of years, 797, are mentioned between the flood and the escape of the *Israelites* out of *Egypt*, which the Universal History makes 857.

Now if the issue of *Gadelas* landed in *Crete*, they must have remained masters of that island during the 283 years, provided the immediate successor of *Cenchres* drove them out as soon as he mounted the throne; but if their expulsion happened in the reign of *Gadelas's* grandson, *Sru*, then their stay in *Crete* could not be so long, because a considerable part of that 283 years would be spent during the reigns of *Gadelas*, and *Easru*, his son, besides the number of years that *Sru* might have reigned before he was driven out: but, however this be, it is certain they went through various changes and vicissitudes before their arrival in *Spain*, which most certainly was, at the time mentioned after the flood, not only in *Crete*, but in some parts of *Greece*, and in *Scythia*, among their old relations, performing many memorable and heroic exploits wherever they went. This chronology is also strengthened by the testimony of the famous *Maccuillenan*, in his *Psalter of Casbel*, when he says the *Milesians* came into *Ireland* 1300 years before CHRIST, which makes 220 more than the genealogy: and this agrees with the book of *Invasions*, and the *Polychronicon*, of which the latter says, “ab adventu *Hibernensium* usque ad obitum *Sancti Patricii*, “sunt anni mille octingenti.” From the arrival of the
Milesians

Milesians into *Ireland* to the death of *St. Patrick*, are a thousand eight hundred years, which brings it to much the same account with the *Psalter*; for the death of *Patrick* happened four hundred and ninety-two years after the birth of *CHRIST*; which, subtracted from the eighteen hundred, brings it to 1308 years, which is very near the point.

LET us, however, take it another way; if we subtract bishop *Maccuillenan's* 1300 years before *CHRIST*, when he says the *Milesians* arrived in *Ireland*, from the first year of *CHRIST* and of the flood, 2348, according to the chronological table of the *Universal History*, it will produce 1048 between the deluge and the *Milesians* coming there, which makes it 32 years less than the chronology mentioned, of *Chitræus*, 1080. and is but a trifling difference in matters of such remote antiquity, so that they all are pretty near one another.

LET us now consider, in this place, that, according to the *filids*, schools were first established, and all kinds of languages and learning taught by *Feniusa* in *Shinar*, which was soon propagated all over *Phœnicia*, probably called by that name from him. Let us again observe, that his son, *Niul*, was the prince who carried the *Scythian* learning first into *Egypt*, where he married and reigned, as was observed before, along the *Red Sea*. His fame in the sciences was so great, that he was the chief director of all the improvements that were made in the public works that were performing, especially in *agriculture*, making famous canals of communication, &c. which were carried on very rapidly, till the destruction of his father-in-law, *Pharaoh Cenchres*,
with

with whom, it is said, he was always in perfect friendship: and it is more than probable he was the *Nilus*, from whom the river *Nile* had its name, from what *Diod. Sicul.* in his first book, says in two places, that this river was first called *Egyptus*, but afterwards *Nilus*, from an *Egyptian* king, called *Nileus*, who made it his study to render that river more commodious by cuts and canals, and other improvements. But it was probably called *Sibor* afterwards, from his great grandson, *Sru*, and contrary to what is said by the *Greeks* of *Nilus*, *Sibor* and *Osibor*; *Niul*, *Easru* and *Sru* were the names changed by them into these appellations; for of *Niul* they made *Nilus*, of *Easru* they made *Osibor*, and of *Sru* they made *Sibor*, with many other such mutilations. And it is very remarkable, that Sir *Isaac*, whose chronological tables are very different from those received by other authors, in many respects, should think that all these, and other names, were different appellations of the same person; which I shall here recite in his own words, speaking of *Sesostris*, or, as he says, *Sesac*, the *Shisac* of Scripture: “ *Sesac*, or *Sesostris*, became king in *Egypt*, in
“ the reign of *Solomon*, and before he began to reign he
“ warred under his father, and whilst he was very young,
“ conquered *Arabia*, *Troglodytica* and *Libya*, and then
“ invaded *Ethiopia*; and, succeeding his father, reigned
“ till the fifth year of *Asa*: and therefore he was about
“ the same age with the children of *Pharaoh*, and might
“ be one of them, and might be born near the end of
“ *David's* reign, and be about forty-six years old, when
“ he came out of *Egypt* with a great army to invade the
S “ *East*;

“ *East* ; and, by reason of his great conquests, he was
 “ celebrated in the several nations by several names : the
 “ *Chaldeans* called him *Belus*, which, in their language,
 “ signified *the lord* : the *Arabians* called him *Bacchus*,
 “ which, in their language, signified *the great* : the *Phry-*
 “ *gians* and *Thracians* called him *Ma-fors*, *Mavors*, *Mars*,
 “ which signified *the valiant* : the *Egyptians*, before his
 “ reign, called him their *Hero*, or *Hercules* : and after his
 “ death, by reason of his great works done to the river
 “ *Nile*, dedicated the river to him, and deified him by its
 “ names *Sibor*, *Nilus* and *Egyptus* ; and the *Greeks* hear-
 “ ing them lament, *O Sibor*, *Bou Sibor*, called him *Osiris*
 “ and *Busiris* : *Arian* tells us, that the *Arabians* wor-
 “ shipped only two gods, *Cælus* and *Dionysius* ; and that
 “ they worshipped *Dionysius* for the glory of leading his
 “ army into *India* ; the *Dionysius* of the *Arabians* was
 “ *Bacchus*, and all agree, that *Bacchus* was the same
 “ king of *Egypt* with *Osiris*,” &c. See his Chronol.
 page 97.

LET us now make a little examination of these senti-
 ments of Sir *Isaac*, compared to the chronological tables
 of the Universal History : this great author says, *Sesostris*,
 or *Sesac*, was king of *Egypt* when *Solomon* reigned. Now,
 according to this chronology, *Solomon* began his reign and
 married *Pharaoh's* daughter 1013 years before CHRIST ;
 and *Shishak*, king of *Egypt*, did not come up against *Je-*
rusalem, where he stript the *Temple* of all its ornaments,
 till the year 971 before CHRIST ; which was 33 years
 after it was compleatly finished. Now the destruction of
Pharaoh Cenchres, as the chron. of the Universal History
 has

has it, happened 1491 before CHRIST; which makes it 478 years before *Solomon's* reign; and if *Sesostris* and *Sesach* were the same person, then the *Milesians*, or offspring of *Gadelas*, had over-run and governed *Spain* 237 years after their arrival there, before *Sesostris* began to make any conquest, at least in *Spain*; to which, if the number of years be added which passed from the *Gadelians* expulsion to their arrival in *Spain*, which is 283, it makes the sum of 520, and is a clear proof that *Sesostris* and *Sesach* cannot be the same person.

AGAIN, he cannot be *Nil*, or *Nilus*, who, Sir *Isaac* says, gave name to the *Nile*, who was the father of *Gadelas*, as has been said before; but it is more than probable, that he was the *Pharaoh Nechus*, if we may be permitted to take in some very strong circumstances to corroborate our opinion of the matter: for of all the *Pharaohs*, we have no accounts of any considerable power at sea, till *Necho's* time. This king succeeded his father, *Psamaiticus*, in the 616th year before CHRIST, and is the *Pharaoh Necho* of Scripture; who is said to have been exceeding powerful at sea; and it is, by this time, more natural to suppose, that the western parts, as far as *Spain*, were conquered by *Sesostris*, than in the early times he is said to have made his conquests, according to Sir *Isaac*; who confounds *Sesostris* with the first kings of *Egypt*, nay even before *Menes*, who is well proved, by the famous bishop *Cumberland*, to be *Misraim*, the son of *Ham*; because when *Menes*, or *Misraim*, who was the first king of *Egypt* after the flood, reigned, there could be but few inhabitants in *Spain*, or other western parts, to conquer; for there was

not sufficient time for fully peopling the nations half way to *Spain*; but if he made any conquests at all in *Spain*, it must have been when it was a populous kingdom, and very well suits with the time of *Pharaoh Necho* of Scripture. Sir *Isaac* says, page 245 of his Chronology, “ that
“ *Sesostris* reigned in the age of the gods of *Egypt*, being
“ deified by the names of *Osiris*, *Hercules* and *Bacchus*;
“ and therefore *Menes*, *Nitocris* and *Mæris* are to be placed
“ after him:” and yet, in another place, he makes him cotemporary with *Solomon*: surely this is great confusion; and it will appear more so, when we make the comparison of what is reported of the exploits of *Sesostris* and *Pharaoh Necho*, with the fleets at sea; which the following is an account of, taken from the second volume of the Universal History, the octavo edition:

AND first of *Sesostris*,

“ HE was the first of the *Egyptian* kings who broke
“ through the superstition of the *Egyptians*, and that
“ fitted out fleets of tall ships. He had two; the one of
“ 400 sail, in the *Arabian* gulph, if *Diodorus* is to be
“ credited, who gives us this number, and *Herodotus*, who
“ mentions the same fleet in general terms; and the other
“ in the *Mediterranean Sea*, if we may believe *Manetho*,
“ who, by *Sethosis*, understands *Sesostris*. By these naval
“ armaments, and by the great services they are said to
“ have done, *Sesostris* probably wiped away the aversion
“ the *Egyptians* had to sea affairs, at least for a time; and
“ instituted the marine class, as, by what appears hitherto,
“ he did likewise the military order. But, not to dwell
“ on this conjecture, we shall only add, that his conse-
“ crating

“ crating a spacious and magnificent ship to the supreme
“ god of the *Thebans*, looks as if he designed to bring na-
“ vigation into credit in *Egypt*. With the first of these
“ fleets he sailed out of the *Arabian* gulph, into the *Red*,
“ or *Indian Sea*, and subdued the coasts thereof: and con-
“ tinuing his course till he was stopped by certain shoals,
“ and difficult places, returned back to *Egypt*: or, ac-
“ cording to another author, he went not on board him-
“ self, but sent them out against the islands, and other
“ maritime places of the continent, as far as *India*. With
“ his *Mediterranean* squadron, he conquered *Cyprus*, the
“ sea coast of *Phœnicia*, and several of the *Cyclades*.”
Thus far of *Sesostris*: let us now compare this with what
Nechus did in maritime affairs, from the same authors:

“ *Nechus*, say they, was the son and successor of *Psam-*
“ *niticus*; he is the *Pharaoh Necho* of Scripture, and was
“ a prince of a magnificent and warlike genius, and great
“ both at land and sea. In the beginning of his reign, he
“ attempted to cut a canal from the *Nile* to the *Red Sea*;
“ but, after the loss of 120,000 men of those employed
“ on this work, he was warned by an oracle to desist, and
“ leave the finishing of it to a barbarian, or foreigner.
“ He obeyed the oracle, and thenceforth turning his
“ thoughts to warlike enterprizes, built a fleet of gallies
“ in the *Northern (Mediterranean) Sea*, and another in
“ the streights of the *Arabian* gulph, where foot-steps of
“ his naval preparations were seen many ages afterwards:
“ he sent some of the most expert *Phœnician* mariners, he
“ could procure, upon a discovery of the *African* coasts;
“ accordingly, sailing out of the *Red Sea*, through the
“ streights.

“streights of *Babel Mandel*, as now called, they steered
“down the eastern shores of *Africa*; and then doubling
“the *Cape of Good hope*, coasted up northward, till they
“came to the streights of *Gibraltar*, by which they en-
“tered the *Mediterranean*, and so returned into *Egypt*:
“this voyage they performed in three years.”

Now, notwithstanding these various opinions concerning *Sesostris*, some of whom call him the son of *Amenophis*, I cannot but think there is as great probability that he was the *Pharaoh Necho*, as well from this account of the two fleets, one in the *Mediterranean*, and one in the *Arabian* gulph, which both these are said to have, as for the reasons given above. However that be, it is not likely that he was what Sir *Isaac* makes him, which is what we intended to enquire into here; and considering the confusion and uncertainties in the several interpreters of *Herodotus*, *Manetho* and *Dion. Halic.* we may be at liberty to make our conjectures also; and, indeed, when we see the various sentiments of several great modern authors, as of *Masbam*, *Perizonius*, *Pezron*, *Whiston* and Sir *Isaac Newton*, and how widely they differ from each other, it will not be accounted arrogance to own myself more inclined to acquiesce to the opinion of *Perizonius*, than to that of every other author, upon the story of *Sesostris*. For their several opinions, the reader is referred to the second volume of the *Universal History*, where they are most candidly laid down by its learned authors. Therefore, if he be not the *Pharaoh Necho* of the Scripture, which, from the similarity of this naval power, one would be apt to suggest, he must be older far than the times of the
Trojan

Trojan war, and then many of his exploits may be called in question, because no mention is made of him by the most ancient writers of *Asia Minor*, the *Pelasgians*, who first treated of historical matters, and were the original poets, before the *Helenian Greece* had any notable existence, as to matters of learning, either in history, poetry, or philosophy.

LET US now return to what was mentioned of the learning of the *Scythian* and *Gomerian* philosophers. Now, besides many other strong proofs that the family of *Japhet* were very learned, *Diod. Sic.* in his third book, gives a very apposite hint to confirm it; for, in speaking of the philosophy of the *Chaldeans*, he says, they were bred up to the doctrines of their fathers from their infancy; but that the *Greeks* never applied to these studies until they were men; and that they varied their opinions continually, and propagated doctrines which were very opposite to each other, in matters of the greatest consequence. But, says he, the *barbarians* (who were the *Gomerians*, and *Magogians* or *Scythians*) always continued their own first sentiments and exercises in such studies. Now this custom was ever kept up among the bards and philosophers, in the same families, from father to son, through all ages and nations descended from *Japhet*: and so it ever was with the *Chaldeans*; for they never varied, but improved their own philosophy.

THE *Scythians* carried on their learning and philosophy, long before there were any *Greek* schools; and their professors continued to teach the sciences in succession, at all times; nor can this assertion be disproved, by any authority whatsoever.

ON

ON the contrary, there are not only strong probabilities, but very powerful proofs, that all kinds of philosophical learning were investigated before the flood, as well as after. Is it not more than probable, that *Noah* and his sons were versed in the true *cosmogony* and *theogony*, which was afterwards delivered by *Moses*? Otherwise, how could they be worshippers of the TRUE GOD? And it is well known, that all the authors who wrote of *theogony*, treated also of the origin of the world, even among the pagan writers, who contributed to the depravation and ruin of the knowledge of the Creator, by their whimsical suggestions and doctrines, to the times of Christianity; concerning which, we refer the reader to the first volume of the Universal History.

WHAT were the sages and bards, and the druids, but professors of the sciences among the *Gomerians*, and *Magogians* or *Scythians*; and it is plain, that, from *Phenius* downwards, there were always, in every established kingdom among the *Scythians*, philosophers and wise men, who, at certain times, visited the *Greek* sages, after they had formed their schools.

Anacharsis, a famous *Scythian* philosopher, went to *Athens*, to pay a visit to *Solon*, and was greatly admired by this *Greek* law-giver, for his great learning and extensive knowledge; of whom many wise maxims are recorded, and much mention made by the ancient and modern authors. He used to say, “that laws, not duly observed, “were like spiders webs, that only caught the little flies. “And that the vine bears three sorts of fruits: drunkenness, pleasure and repentance.” He was famous for his knowledge,

knowledge, for his contempt of riches, and for his austerity of life, though he was the brother of a reigning king; and is said to have been put to death by his brother, for endeavouring to introduce some innovations in the laws of the country, after his return from his travels. This was not to be wondered at; for *Herodotus*, in his *Melpom.* shews that the *Scythians* were so tenacious of their own laws, customs and worship, that they punished every person, who made the least attempt to follow those of any other nation, especially of the *Greeks*, whom they abominated, with death; insomuch, that when *Anacharsis* was ever mentioned, the *Scythians* would answer, they knew nothing of him; because he travelled into *Greece*, and affected the manners and customs of other nations, as many among us too frequently do to this day. This was the fate of *Scyles*, the son of *Aripithes*, another *Scythian* king, who coveted to be initiated into the rites of *Bacchus*, in the capital city of the *Borysthenians*, where he built a fine palace: but, upon his return into his country, his brother seized the kingdom, and he fled to *Thrace*, where his brother, *Oetamasades*, followed him with a great army, and made an exchange with *Sitalces*, king of *Thrace*; that is, that *Scyles* should be given up to *Oetamasades* in exchange for *Sitalces's* brother, who fled to his court from *Thrace* before.

THIS exchange prevented a battle between two near relations; for the king of *Thrace* and his brother were uncles, by the mother, to *Scyles* and the king, his brother: who took off the head of *Scyles*, as soon as he was delivered up. And the *Scythians* upbraided the *Borysthenians*

T

of

of madness and folly, in performing the rites of *Bacchus* ; for that to imagine a god driving men into the most violent transports, is not founded in sense or reason : and, indeed, the *Scythians* were in possession of a more rational mode of worship.

THEY first observed the worship of the TRUE GOD, and so did the *Chaldeans* ; they were the descendants of *Japhet*, and these of *Shem*. But it was among the issue of *Ham* that idolatry was begun, and the *Greeks* adopted it from them, having abandoned the knowledge of the DEITY, which their predecessors, the *Gomerians* and *Scythians*, were in possession of in the isles of *Elisba* and *Scythia*.

THE *Scythian* philosophers wrote of a future state of happiness, and the immortality of souls ; and, indeed, so did the *Pythagoreans*, as well as the learned of the *East*, and most parts of *Africa* and *Europe* ; but the *Pythagorean* doctrine of the transmigration of souls from one body to another, bears a different complexion from the opinions of the *Scythians*, as well as the philosophers of the *Gauls*. *Zamolxis* and *Abaris* wrote of a place of bliss after this life, and, if we give credit to the words of *Trajan*, they believed they should live again ; he says : “ The
“ *Getes* are the most warlike people to be found any
“ where, not only on account of their bodily strength,
“ but in consequence of that opinion, which *Zamolxis*,
“ who is held in great reverence by them, has rooted in
“ their minds, that they do not die, but are transplanted
“ into other habitations : they submit therefore more readily,
“ dily, than they prepare for a journey.”

Now

Now because these *Scythian* philosophers taught the doctrine of a future state, some authors imagined they had it from *Pythagoras*; but we may, without doing any violence to such historians, reverse this opinion, and assert that he was taught by *Gomerian* or *Scythian* theologists; but must allow, that he corrupted its purity, by adopting a terrestrial migration of souls from one body to another, instead of the passing of souls from this to another place, of bliss.

Abaris was a very famous philosopher among the *Scythians*; he was much esteemed, and his fame was well known among the sages of *Greece*; and, whatever may be said to the contrary, he was a follower of the doctrines of his ancestors, and not of *Pythagoras*, who may truly be said to have been misled in his notions by the *Egyptian* priests. This *Abaris* is mentioned by several authors of great eminence.

THESE, and many other *Scythian* philosophers, mentioned in the *Irish* records, who flourished several centuries before *Pythagoras* was thought of, had always correspondence and intercourse with the *Gomerian* sages, the druids, even from the time of *Japhet*: and it is certain, that the most ancient nations had their knowledge of these matters from *Noah* and his issue, the purer doctrines from that of *Japhet* and *Shem*, the more corrupt from that of *Ham*. So that the *Gomerian*, *Scythian* and *Chaldean* philosophers had originally the same pure notions of the DEITY, and did not deviate in any wise, till idolatry and polytheism had overtaken them, and caused, in many places, their division into different sects respectively. But

the affinity in the systems of the *Scythians* and *Gomerians*, in their notions of the theogony, lasted longer; for, when idolatry had overtaken them, the corruption affected them both alike, as they migrated west and northwest upon the continent of *Europe*; but the worship of God was untainted in *Britain* and *Ireland* many ages after its adulteration elsewhere.

Now whoever would endeavour to make the world believe, that *Pythagoras* first taught the immortality of the soul, will find it very difficult to prove that he was older than druid, *Scythian*, or *Chaldean* philosophers; and *Clem. Alexand.* informs us, that *Pythagoras* studied under both *Celts* and *Brachmans*, and therefore, instead of his instructing those druids, he was taught by them; wherefore *Celsus* accounts these druids of the *Celts*, among the most ancient that were famous for wisdom; and by *Phornutus*, according to Dr. *Burnet*, *de Originibus Rerum*, they were numbered among the founders of mythological theology, which was the first and most ancient of all; and the Doctor “makes no question, but the druids were of
“the ancient race of wise men; not the *Grecian* (says he)
“whom *Pliny*, after the *Oriental* expression, calls the
“*magi* of the *Gauls*.” He concludes thus: “In short,
“it is not an easy matter to point out the rise and first ages
“of the druids.” But their antiquity and rise from *Gomer* are, I hope, well marked in the progress of this work, as well as that of the *Scythian* philosophers, from the same fountain, the house of *Japhet*, through the family of *Magog*, &c. Although many records, such as the *Scythian* archeologies, *Abaris's* oracles, and *Icesius's* book
I concerning

concerning mysteries, mentioned by *Clem. Alex.* are lost, yet we have sufficient evidence, which I have often made use of in this treatise, to prove the antiquity of both *Gomerian* and *Scythian* sages. In a word, all the *Northern* parts of *Europe* had their philosophy and learning gradually from the *Scythians*, as well as their descent; and the *Southern*, from the *Gomerians*.

THEY taught the same opinions of the renovated state of the earth, and of souls, in both parts; and, *Strabo* says, the *Turditani*, or *Boetici*, who were the wisest of the *Iberians*, had commentaries of antiquity, together with poems, and laws written in verse, several thousand years old. Who these *Iberians* were, is explained in another place. Again, the *Hetrurians* of *Italy* were a set of philosophers, who, according to *Diod. Sic.* applied themselves to the study of nature, especially the phenomena of the atmosphere, portents and prodigies; besides which, they philosophised concerning the origin and end of the world, and the time of its duration; insomuch, that upon every unusual appearance in nature, they were always consulted, even by the state as well as individuals, and their decision was held sacred, and their advice followed. Who were the *Hetrurians*, but a race descended from the first *Pelasgi*, who went to *Italy* after the flood? And who were the *Pelasgi*, but *Gomerians* and *Magogians*, from the isles of *Elisba* and *Iberia*, which I have sufficiently proved elsewhere? And, in fine, who were these later *Hetruscan* philosophers, but a select set of students taught by the druids and, in time, distinguished by the name *Hetrusci*; but not till after the *Latin* language was formed.

It would indeed be a superfluous, as well as unnecessary, part of this undertaking, to enumerate all the great philosophers, whose names are to be found in the ancient records of *Ireland*, among the descendants of *Japhet*, in the lines of *Gomer* and *Magog*, &c. Their appellations were various, and so were the sciences they respectively professed. In the line of the former, they were poets, chronologers and genealogists, or antiquaries, musicians, druids. In that of the latter, they were scribes, fileas, poets, physicians, antiquaries, musicians, druids and compilers of laws: but yet it was manifest, from good authority among themselves, as well as modern authors, that they taught other sciences besides these, in both islands, at all times; for they had them from the house of *Japhet*, their great ancestor.

Milton, an author, who was as full of learning, as he was void of illiberal prejudices, who was an enemy to low servility, or partial narrow sentiments, and not at all addicted to credulity, tells us, “that learning and sciences were thought, by the best writers of antiquity, to have been flourishing among us, and that the *Pythagorean* philosophy, and the wisdom of *Persia*, had their beginning from this island. So that the druids of the *Gomerians*, and the scribes of the *Magogians* or *Scythians*, whether in these islands, or on the continent, were the original sages of *Europe* in all the sciences from *Japhet*.” And if we pay an attention to what *Cæsar* asserts, we shall see that, “in his time, these druids instructed their youth “in the nature and motion of the stars, in the theory of “the earth, its magnitude, and of the world, and in the “power

“power of the immortal gods,” which would seem to imply, that the *Romans* were not much employed in such scientific studies in his time.

HOWEVER that was, the druids of all *Europe* grew into such power and ascendancy over the minds of the people, that even the kings themselves paid an implicit slavish obedience to their dictates; insomuch, that their armies were brave in battle, or abject enough to decline, even the most advantageous prospects of success, according to the arbitrary prognosticks of this set of religious tyrants: and their decisions became at last peremptory in civil, as well as in the affairs of religion.

BUT this slavish concession to the wills of the druids never prevailed in *Britain* or *Ireland*, notwithstanding the general esteem they were in with the vulgar, because they had schools of philosophy, and their princes were as well versed in the nature of things as their priests; and therefore science gave them liberty to think for themselves. They had always their dissenters from the polytheism of the druids, and their judges superintended in civil matters; so that these had no power in the framing, or administration of the laws; they had a peculiar class of men for these purposes, as well as for every other branch of science.

AMONG them, there was one in *Ireland*, some centuries before CHRIST, whose name was *Conla*, the judge of one of the provinces, *Conaught*, who wrote the history of the whole system of the druids; but his works are lost, and as much to be lamented as any that ever escaped the hands of futurity. But there was one of the kings of *Ireland*, whose fame is very great in the annals of that kingdom,

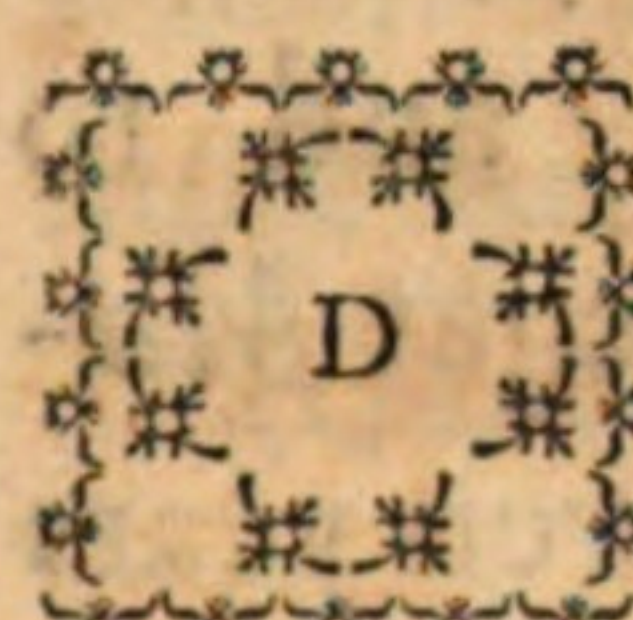
kingdom, the learned *Carmac o' Quin*, great in the law and philosophy, who was not afraid to inveigh openly against the corruption and superstitions of the druids, and maintained, in his disputations against them, that the original theology consisted in the worship of one Omnipotent Eternal BEING, that created all things; that this was the true religion of their ancestors; and that the numerous gods of the druids, were only objects of absurdity and superstition. This opposition, glorious and spirited as it was, proved fatal to the monarch; for as they saw an impending danger of their dissolution, they formed a deep conspiracy against him, and he was murdered. Unhappy fate of good men! Have we not seen, in our time, like fortunes attend brave men, and from the same kind of influence?

THE druids of the continent never committed their mysteries to writing, but taught their pupils *memoriter*: whereas, those of *Ireland*, the *Scotish* druids, wrote theirs, but in characters different from the common mode of writing: but these were well understood by the learned men, who were in great numbers, and had not only genius, but an ardent inclination to make researches into science; and therefore they were the more ready to receive the light of the Gospel from *Patrick*, especially as great numbers continued dissentients, all along, from the superstitions of the druidical system: and it was with a general consent, and the applause of the learned, that this apostle committed to the flames almost two hundred tracts of the pagan mysteries. This was a noble example to the converts every where, who did not fail to follow it, till druidism was quite extinguished.

C H A P.

C H A P. VI.

Some account of the first peopling of Ireland ; with observations upon Dr. Keating's authorities and quotations ; of the triennial assembly anciently held there, to settle records, genealogies and laws : the Irish poets and antiquaries ; of their ancient histories and language, and the Genealogical Table of Milesius, mentioned before.

OCTOR Keating acknowledges that, in several of the manuscripts he has looked over, he has found many fabulous stories of things which he gave no credit to ; a few of which he has inserted in his history, not, as he expresses it, with a view to give the least consent to them, but rather to condemn them.

THERE are yet remaining great numbers of manuscripts of that country, all written in the *Irish* language, some of which are in the libraries of *Dublin*, and several others ; besides what records are deposited in those of some of the cathedrals of that kingdom ; and some in the hands of private gentlemen. Of these manuscripts, this author has selected such as he thought of greatest credit and weight, and which he thinks have nothing fabulous blended with them. These, he professes, he chiefly follows, “ it being, says he, impossible for me to have any other lights, “ which, how obscure soever, are to be regarded for their “ antiquity, and to be used with candour, considering the “ superstition of those dark ages.”

THE two first quotations he produces, whose authors names he has not mentioned, upon the genealogy of *Noah*, agree exactly with bishop *Usher's* accounts, both as to the persons in the line from *Adam* to that patriarch, and the number of years to the deluge, which amounts to sixteen hundred and fifty-six, which is also the Scripture account; and yet *Josephus*, who, in other respects, seems to keep close to *Moses's* account, differs greatly from this, in giving to *Cainan* 100 years more than the Scripture does, when he begat his son, *Mabalaleel*; and to him 97 more than the Scripture does, when he begat *Jared*; and to *Enoch* 165, instead of sixty-five years, when he begat *Mathuselah*, which makes two hundred and ninety-seven years more than the Scriptures have it, according to *L'Estrange's* translation.

THE first of these quotations runs thus, as translated from the original by Dr. *Keating*:

“ FROM the sixth day, when *Adam* first was formed,
 “ Till God's avenging wrath drowned all the world,
 “ Was fifty-six, and sixteen hundred years.”

AND the other quotation, which he says is one of an author of great antiquity, agrees very closely with this, and runs as follows:

“ Six hundred and a thousand years,
 “ And fifty-six, it plain appears,
 “ Was all the time the world had stood,
 “ From the creation to the flood.”

THESE sentences from those ancient manuscripts, and written from their traditions, are very conformable to the only standard we have to guide us, in things of very high

high antiquity, Holy Writ; and these instances of truth, and agreement with one another, would induce every candid student, who holds the Sacred Writings of *Moses* and the Prophets in due esteem, to pay a proper attention to the records to which these verses belong; for it is not easy to imagine an historical poem, however embellished by poetic ornaments, which carries such a face of truth, in a fact of so consequential and sacred a nature, should be larded with very absurd or false matters, especially too when we find so much agreement and harmony with the most authentic records in the world.

ALL the historical monuments, of the highest antiquity, were wonderfully preserved in *Ireland* and *Wales*, much earlier than in any other part of *Europe*; and the reason of this arises from the very essence of the laws, manners, customs and œconomy of the *Gomerians* and *Magogians*, their predecessors: for they had, from the beginning, in both lines, their bards, whose business it was to observe and record the actions of their rulers and heroes; these poems they studied and got by heart, retaining in their memories every transaction, and teaching them to their youth successively for many ages, before and after they were committed to writing; till, at length, their records and traditions grew very numerous, and their systems of government being subject to many vicissitudes, they then committed them all to writing, by which they were enabled to preserve the former traditions, and their succeeding works, which, in this ancient language, are very numerous at this time.

IN *Ireland* they have their bards to this day, among the inland inhabitants; and even among the poorest of the people; and so, I am informed, they have in *Scotland* and *Wales*; and it is a very common practice among them, when they return home from the toil of the day, to sit down, with their people round them, in bad weather, in their houses, and without doors in fair, repeating the histories of ancient heroes and their transactions, in a style that, for its beauty, and fine sentiments, has often struck me with amazement; for I have many times been obliged, by some of these *natural bards*, with the repetition of as sublime poems upon *love, heroism, hospitality, battles, &c.* as can be produced in any language; and, indeed, I have often regretted that so few gentlemen, of modern learning, understand that language enough to enjoy so fine an entertainment.

THE *Milesians*, as well as their predecessors, the *Iberians*, from their first settlement in *Ireland*, being a very heroic people, thought it the greatest honour, to have their deeds and pedigrees recorded and handed down to posterity; ever boasting of the antiquity of their descent, and the noble actions of their ancestors: and, accordingly, they made it a standing custom and rule, that every nobleman should have several of these bards in his pay, in order to transmit the deeds of himself and his family to after-ages; besides those which were in constant pay and attendance for the service of the public, in taking care of the historical records, and adding the notices of their own times to those of former ages.

THE same generous encouragement was also given to other learned and ingenious men; *physicians* and *musicians*, as well as *poets* and *historians*, had estates settled upon them, to render them so independant, as that no cares should break in upon, and interrupt, their studies. They were also exempt from any military service or contributions, and their effects were held so sacred, that whilst other subjects were liable to be called upon, to contribute large exactions in time of trouble and necessity, their substance and estates were inviolably secure. Thus were men of *merit* selected impartially, cherished and supported nobly, not only by the authority of the government, but by the munificence of the chief nobility of the whole nation. So that this generous regard and support, which was bestowed upon men of learning, created such an emulation through the kingdom, as increased their numbers in every profession, and made great improvement in all branches of learning; by which means, that country became the center of knowledge and polite literature, which is testified by several authors, as well foreign as domestic, who have treated of the affairs of *Ireland*. The great *Camden*, who has occasionally treated of things relating to *Ireland*, confirms these facts; and adds, that the professors of physic, poetry, music, history, and the like, educated their children in their several arts; each class having a succession of artists in the same family; so that the son or kinsman succeeded to the father, and had all the immunities, salaries and privileges conferred upon him by a kind of hereditary right. His words are these, speaking of the nobility of *Ireland*: “habent enim hi
“ magnates

“ magnates suos juridicos, quos brenones vocant; suos
“ historicos, qui res gestas describunt; medicos, poetas,
“ quos bardos vocant; et citharædos, et certæ et singulæ
“ familiæ, scilicet, brehoni unius stirpis et nominis, histo-
“ rici alterius, et sic de cæteris. Qui suos liberos sive cog-
“ natos in sua qualibet arte erudiunt, et semper successores
“ habent, quibus singulis sua prædia assignata sunt.”

HOWEVER zealous the monarchs and great men of this kingdom, in general, were for promoting knowledge, there was one who far surpassed the rest, in the wise measures he pursued towards the attainment of that, and every other wise purpose, for the good of the public. This was *Ollamb Fodbla*, the seventh in descent from *Milesius*, in a right line. He ascended the throne in the 3082d year of the world, about 922 years before the birth of CHRIST, and is said to have been a prince of the most exalted accomplishments, and extensive knowledge and virtue, in every respect which tends to the happiness of a people. His name was given him from his great wisdom, *Ollamb* having that signification.

THIS monarch made many wholesome laws, and was the first that settled a proper distinction between the nobility and other subjects, and between the former in their several ranks. And in order the better to regulate the laws in being, and to add such new ones as the exigence of the times required, he assembled the principal men of the kingdom, together with the *druids*, *poets* and *historians*, every third year. In this assembly he also proposed handing down to posterity the history of his great ancestors, and their voyages, travels, wars and achievements, from

Feniusa

Feniusa Farsa, the *Scythian* king, to his own times; and in order to render these annals and records of past times the more perfect, they were *read*, or *repeated*, by the *bards* and *historians*, before the assembly, who debated upon, and made such expurgations and corrections in them, as they thought necessary. Perhaps the words, *read and repeated*, may not be understood without some little explication: those historical poems, which were committed only to the memory, being the first and original manner in which the bards preserved and sung the actions of their heroes, were repeated in their turns; for it was their business to retain and teach them to those that studied under them; and it was matter of wonder, that they could retain such vast numbers of these traditional pieces: and those which were written, for they had the use of letters long before *Ollamb's* time, even up to *Feniusa*, were carefully read. And when they were maturely considered and corrected, they were ordered to be transcribed; and those ancient records, not as yet committed to writing, to be added to them, and laid up, for the use of posterity, in the king's palace.

THE collection thus made of the historical facts, being reduced to a code, was called the *Psalter of Tara*, this being the name of the palace where they held the triennial meeting; of which Dr. *Keating* has the following words: "This ancient record is an invaluable treasure, and a
"most faithful collection of the *Irish antiquities*; and
"whatever account is delivered in any other writings re-
"pugnant to this, is to be esteemed of no authority, and
"a direct imposition upon posterity."

THE *Psalter* of *Tara* appears, by this last observation of the *Doctor*, to have been extant in his time, the authenticity of which, he is very strenuous in asserting; and, indeed, he has the testimony of two very ancient *poets* to support him in this account he gives of it, which I shall transcribe here in the words of our author's translation:

“THE learn'd *Ollamb Fodhla* first ordain'd
 “The great assembly, where the nobles met,
 “And *priests* and *poets* and *philosophers*,
 “To make new laws and to correct the old,
 “And to advance the honour of his country.”

THE other quotation is a fuller description of the manner and business of the assembly, delivered in an admirable style, with a noble freedom, in displaying the justice and morality of its resolutions, as follows:

“ONCE in three years the great convention sat,
 “And for the public happiness debate;
 “The king was seated in a royal throne,
 “And in his face majestic greatness shone.
 “A monarch for heroic deeds design'd,
 “For noble acts become a noble mind:
 “About him summon'd, by his strict command,
 “The *peers*, the *priests* and *commons* of the land,
 “In princely state and solemn order stand. }
 “The *poets* likewise are indulg'd a place,
 “And men of learning the assembly grace.
 “Here every member dares the truth assert, }
 “He scorns the false and double-dealing part:
 “For a true patriot's soul disdains the trimmer's art. }
 “Here

“ Here love and union every look confess’d,
“ And joy and friendship beat in every breast.
“ Justice, by nothing bias’d or inclin’d,
“ Is deaf to pity, to temptation blind ;
“ For here with stern and steady rule she sways,
“ And flagrant crimes with certain vengeance pays :
“ The monarch, ever jealous of his state,
“ Inflexibly decrees th’ offender’s fate ;
“ Tho’ just, yet so indulgently severe,
“ Like heaven, he pities those he cannot spare.”

THIS triennial convening of the great and learned men of the nation, being mentioned by several of the ancient poets and antiquaries of that kingdom, would certainly incline an unbiassed reader to suppose, that the body of laws, pedigrees, historical facts and heraldry, contained in this code of *Tara*, were the resolutions of a real national, and not of a fictitious, assembly ; because there is not the least air or shew of any thing fabulous through the whole of that manuscript. But the truth of the existence of this triennial assembly, is authenticated in a very particular manner by other records, and that it was continued in the reign of *Laogair*, king of *Ireland* ; when *Dubthach* and *Rosa*, two eminent poets, intreated St. *Patrick*, who had converted the majority of the whole kingdom, by this time, to Christianity, to revise the records, chronicles and genealogies of the kingdom ; but he would not alone undertake it, and desired the king would order an assembly, as usual, to meet upon it, and that he would assist them ; the chief clergy, historians, antiquaries and poets were assembled, as well as many of the nobility,

X

and

and they chose a committee of nine to go through the examination, of which three were kings, three bishops, and three eminent antiquaries: as they are specified in the following extract from a very ancient poet, and translated by our author:

“ THE learned authors of those choice records,
“ Which, for their truth, are call’d the great antiquity,
“ Were nine, selected by the convocation,
“ For wisdom and integrity renown’d.
“ Three kings, three prelates and three antiquaries:
“ The prelates were the most devout *St. Patrick*,
“ The pious *Binen* and the wise *Cairneach*;
“ The kings were *Laogaire*, the *Irish* monarch,
“ A prince in heraldry exactly skill’d;
“ Join’d with him was the judicious *Daire*,
“ The warlike king of *Ulster*; and the third,
“ A prince for letters and for martial acts
“ Was famous, his name was *Core*, the potent king
“ Of *Munster*; three antiquaries next survey’d
“ These old records, and purg’d them by their skill:
“ The faithful *Dubhthach*, and the sage *Feargus*,
“ And *Rosa*, nicely vers’d in foreign tongues.
“ These nine perus’d the annals of their ancestors,
“ Eras’d the errors, the effects of frauds
“ Or ignorance, and by the test of truth
“ Examin’d, they establish’d the records,
“ And every pedigree of noble blood;
“ And thus corrected, they descend to us,
“ Unworthy issue of our brave progenitors.”

THUS

THUS was this assembly continued, for the purpose mentioned, from the time of *Olhamb Fodblab* to this, and long after, and most of the records preserved and handed down, by them corrected, from the *pagan* as well as *Christian* poets and historians, are now preserved in the *Codes* or *Psalters* of *Tara*, *Cashel* and others, mentioned before; and the names of their several authors, recorded by other *bards*, as they are mentioned by Dr. *Keating*; all which are but too much neglected at present, either for want of a sufficient number of men versed in the *Magogian* language, or a sufficient taste for such inquiries, in those that are acquainted with that noble tongue. I am, however, at this time, happy in the friendship of one who is a master of the language, and from whose conversation I have profited much in my present work (Mr. *W. Thomson*, painter), an eminent member of the body of *artists* of *London*, and no less versed in polite literature besides, than in these arts themselves; an agreeable branch of which, he professes at present, with the applause due to one among the first of his profession.

Now Dr. *Keating*, when he quotes any of the ancient *poets*, from a number of whom he has collected part of the materials for compiling his history, he mentions few but what are now extant, or were under his own inspection when he wrote. Of these several records, he mentions those, in particular, which he could most rely upon as sacred and true; and whenever he had recourse to such as were most to be suspected of poetical fiction and liberty, he only made such parts of them subservient to his purpose, as concurred with the most authentic, in

matters of the greatest consequence, either in confirming the genealogies and successions of monarchs, or fixing the chronology and different æras of historical facts.

Homer and *Virgil*, whose compositions are embellished with all the beauties and ornaments of poetry, had great fiction and invention, yet the ground of their noble *tissue* was laid upon the basis of historical facts.

THAT *Troy* once flourished, and was the envy of neighbouring nations, cannot be denied; that it was ruined by the *Greeks* may be justly lamented; and yet, with its history, much fiction is blended by these famous poets. This is the case with the ancient *Irish poets*, who have all founded their poems upon true history and chronology, although they may have decked some of them out with flights and invention, for the sake of elegance. These poems, several of which the ancient *bards* of both *Gomerians* and *Scythians* had composed in this language, long before it was altered from its appellation of the old *Ionian* tongue, into that dialect in which *Homer's* works appear, and which was many ages bringing about, were all couched in the same *lofty stile* which *Homer* is famous for; and, indeed, it was from their ancestors, the *Pelasgians*, that he had acquired his manner and stile; for those princes which he mentions as auxiliaries to the *Trojans*, were *Scythian* princes, and their *bards* have handed down accounts of this war, which are to be found in some of the ancient *Irish poems*. They contain a great number of the most remarkable events of the earliest times, which are mentioned by other old historians; several instances of which are among the manuscripts of *Trinity-college* library in *Dublin*;

Dublin; see the catalogue of the manuscripts of bishop *Usher*, communicated by Dr. *George Brown*, provost of that college, and printed at the end of the *Bodleian* catalogue of manuscripts, in which are mentioned, marked 253, 113, a book in the *Irish* language, which, among others, has an account of the building of the tower of *Babel*; and the book of *Ballymore*, the fourth part of which is the *History* of the Wars of *Troy*, marked 255, 115. And the *Irish* poets of our times write in the very same strain. It is the *genius* of these people, and their language is susceptible of it more naturally than any other extant. There are numbers of them capable of composing extemporaneous *elogiums* and poems, of considerable length, upon any subject, surprizingly *elegant*, and full of fine *sentiments*; a specimen of such compositions was lately published in *English*, called *Fingall*. Now, upon mentioning this, I must take the liberty of making a short remark upon the opinions of some gentlemen concerning those poems: it has been doubted whether they were originally in the *Irish* tongue, and even positively asserted, that Mr. *M'Pherson* was himself the author of them. In this sentiment, they have done that ingenious gentleman a very high honour, upon two accounts; the first is, that he must be a very great genius who is capable of being author of a work of so sublime a nature; for no one will deny, that his verses have a true poetic spirit, and that in the most eminent degree; and, secondly, that the style and manner are truly his own, because it is extremely different from the poetry of any other nation, that has come to our hands, or even of our own, for many centuries.

turies. And, indeed, from what I have seen and heard among the *Irish*, in their exhibitions upon this head, I cannot but join this gentleman in ascribing that work to the person he asserts to have been the author ; in which, I hope, I do not in the least derogate from his merit, in the spirited translation he has obliged the world with : for, it must be allowed, there are very few who understand that language so perfectly, as to be capable of putting it into *English* ; or if they did, they might not have judgment enough to dress it up so near the idiom of the original as he has done.

BUT, as a further proof that they are original *Irish* poems, I am acquainted with a gentleman of *Ireland*, who has by heart several of the stories, in both *Fingall* and *Tamoor*, taught him in his youth in that language ; who expressed much surprize, when he found them exactly agreeing with some of those Mr. *M'Pherson* has translated. This gentleman says, that many of the people in *Ireland* retain some of these very poems, which were handed down from time immemorial, in many families : and it is remarkable, that this gentleman was in the *West Indies* during the printing of these poems, from whence he did not return till they were published.

As to the authenticity of the several records now preserved of the *Irish History*, it cannot be disputed, because they were always submitted to a general inspection and a strict examination, before they were laid up. They are, as I mentioned above, to be seen at this time, and were collected from time to time by above two hundred poets and antiquaries, in the pay of the public. Some of them,

them, especially since the planting of Christianity in *Ireland*, were written by *bishops* and other *great men*, whose veracity can hardly be doubted; and it is well known, that the nation was, for a long series of years, accounted an island of *learned men*; infomuch, that the *youth* of most of the *European* countries resorted to its seminaries for education, in all the branches of literature, and numbers of the learned professors of that kingdom were invited and encouraged into every country of *Europe*, to teach the sciences and improve their young men, of which more hereafter.

Camden, page 970, of *Ireland*, says, “ *Ireland* was
“ termed *Sanctorum Patria*, &c. for out of *Ireland* came
“ *Cœlius Sedulius*, a priest, *Columba*, *Columbanus*, *Colman*,
“ *Aidan*, *Gallus*, *Kilian*, *Maidulph*, *Brendan*, and many
“ others, celebrated for their holy lives and learning.
“ *Henry of Auxere* is to be understood of these monks, in
“ this address of his to the emperor *Carolus Calvus*:
“ What should I speak of *Ireland*, which, flighting the
“ dangers by sea, transports great numbers of philosophers
“ into our country; and the most considerable and emi-
“ nent of these do voluntarily banish themselves, to attend
“ the most wise *Solomon*, with respect and obedience?”

Now it can never be supposed, that all these authors and professors were employed in writing fables, or that the proper inspectors of their works would be imposed upon by fabulous accounts, or mere poetic fiction, from men so well esteemed, and so generously rewarded for their performances; or that they would have the assurance to lay any matters before their judges, that could not stand the

the test of truth ; for they made a point of revising these works with great care, and correcting them with impartiality.

THE books of greatest authority, with Dr. *Keating*, are the *Psalter of Tara*; the *Psalter of Cashel*; the Book of *Conquests*; the Book of *Provincialists*, or the *Roll of Kings*; the Book of *Ages*; an Account of the *People* who lived in the same Age; the Book of *Antiquity*; the Book of *Ety-mologies*; an Account why the Woods, Hills, Rivers and Lakes in the Kingdom were distinguished by the Names they bear; the Pedigrees of *Women*; besides the *White Book*, and several others which he quotes occasionally in the course of his history. These *records*, from every consideration, in my opinion, bespeak a particular regard from all lovers of antiquity; being apparently more ancient and authentic than any other, except the *Jewish*; and the reason why these are so well preserved, to our times, besides what I have mentioned of the care of the ancient triennial assembly, is that they were never totally suppressed by the tyranny of foreign intruders and invaders; for although the *Danes* gave them great trouble for many years, yet it was impossible, among their ravages, to destroy them all; because, from the care taken to have a number of copies made, and the several hands in which they lay, they were secure from a total destruction, though several may have fallen into the hands of those enemies. This is what scarce any other nation can boast of, where the same methods were not made use of for their preservation; and we do not meet with any accounts of such a national plan being followed for recording

ing

ing the history and antiquities of nations; nor such care and diligence used for securing them from the violence of destroying armies, as that pursued by the *monarchs* and *noblemen* of *Ireland*. Other nations, all over *Europe*, were frequently over-run by *Romans*, *Gauls*, *Goths*, *Saxons*, *Saracens*, *Moors*, &c. who made it a rule to destroy all the *records* of the countries they subdued; but *Ireland*, after the several plantations of colonies, that peopled it, were established and settled in it, was never harrassed by any but the *Danes* and *Norwegians*, and they never occupied the inland recesses, to which the *antiquaries* and *bards* retired, with the histories and records they were obliged, from their office, to take due care of and preserve; and these were totally driven out and destroyed, in some time, by *Brian Borembu*, the monarch.

LET us now see what our author says of the first peopling of *Ireland*; to which, as it appears strongly to me, inhabitants came very early by sea to the *Northern* parts, and, after several ages, from *Spain*.

It is very remarkable, that the earliest *Irish records* are as closely conformable to Scripture, in the division of the world between the sons of *Noah*, as they are in other respects, mentioned before; especially if it be considered, that several of them were wrote long before *revealed religion* was received in *Europe*, and others composed and handed down by the *bards* many centuries before the birth of *CHRIST*, and committed to writing in later times. And also, that I find not much said of *Gomer* and his issue, in such of them as I have seen: but they derive the first inhabitants that came into *Ireland*, and indeed every other

colony that afterwards invaded it, from *Magog*, the father of the *Scythians*, and have also brought the *Milesians* originally from *Scythia* into *Spain*, and thence, in process of time, into *Ireland*. I offer this remark here, to shew the truth of the *Northern* records concerning the *Getes*; and that what I have all along insisted on, about the derivation of the inhabitants of *Europe*, from the two brothers, *Gomer* and *Magog*, as *chiefs*, can admit of no doubt; and hence, that the first inhabitants of *Ireland* were *Scythians*, or *Magogians*, and the first of *Britain* were *Gomerians*.

A very ancient *Irish* poet says: that *Noah*, the monarch of the world, divided it in the following manner: to *Shem*, he gave *Asia*; to *Ham*, *Africa*, and to *Japhet*, *Europe*.

“ *Shem* over *Asia* did the scepter bear,
 “ *Ham* govern’d *Africa*, for heat severe,
 “ And *Japhet* rul’d in *Europe’s* cooler air.”

He also names the *wives* of *Noah* and his sons; he calls the wife of *Noah* *Cobba*, of *Shem* *Olla*, of *Ham* *Olvia*, and of *Japhet* *Olibana*; and further says, that *Shem* was the father of twenty-seven sons, from whom came *Arphaxed*, *Asur* and *Persuir*, and from them descended the nation of the *Hebrews*; that *Ham* had thirty sons, and *Japhet* fifteen; that *Japhet* inhabited most of the *Northern* countries of *Asia*, and all *Europe*; that *Magog*, one of the sons of *Japhet*, was the great ancestor of the *Scythians*, and the several families that invaded the kingdom of *Ireland* after the flood, before the *Milesians* made a conquest of that island; this is what, in the course of this treatise, I have made appear before, from *Scripture*, *Herodotus*, and other succeeding authorities.

AN

AN ancient poem, to be found in the *Psalter of Cashel*, says: that the first person who landed in *Ireland* after the *deluge*, was a messenger, whose name was *Adbna*, the son of *Beatha*, sent by *Nion*, the son of *Pelus*, to discover the soil of the country, where he landed; and, at his return, gave an account of the fertility of the land. He made no stay upon the island, any longer than was necessary to make a true judgment of the condition of the soil, and other necessary circumstances, for the information of those that sent him; and this is said to have happened one hundred and forty years after the flood. The words of the *antiquary* are:

“ *Adbna*, *Biotha*’s son, we all agree,
 “ After the flood first tried the *Irish* sea;
 “ He prov’d the soil, and from the earth he tore
 “ A handful of rich grafs, then left the shore.

It appears, notwithstanding this discovery, that *Ireland* was three hundred years uninhabited after the flood, till *Partholanus* arrived there with his people, which the poet mentions thus:

“ The *Western Isle* three hundred years lay waste,
 “ Since the wide waves the stubborn world defac’d,
 “ Till *Partholanus* landed.”

Ninus and the *Psalter of Cashel* declare, that this leader was attended by his wife, *Dealnait*, and his three sons, *Rugbraide*, *Slainge* and *Laighline*, with their three wives, and a thousand soldiers. Another poet declares, they came from *Greece*, and landed, upon the 14th of *May*, at a place called *Inbber Sceine*, in the *West* of *Munster*:

“ The fourteenth day of *May* the *Greeks* came o’er,
“ And anchors cast, and landed on the shore,
“ At *Inbher Sceine*.”

Now I am strongly persuaded, that the colonies that came northward into *Ireland*, were long before the arrival of these with *Partholanus*; for if they came from *Greece*, they must have mixed with the sons of *Gomer*, because all *Greece* was first inhabited by his sons and their offspring; except the descendants of *Togarmah*, his youngest, who went to the *North-east*, as I have mentioned it before. And, indeed, there are some authors, among the ancient records, who assert that *Partholanus* found inhabitants upon the *island*, who lived by fishing and fowling along the coasts; and made some resistance to his landing with his people, but were over-powered and destroyed. These were, without all doubt, of the *Scythian* race, and might be a colony from the *Getes*, who settled there very early.

Now *Keating*, from a very ancient record, draws out the genealogy of *Partholanus*, as descended from *Magog*, although he is said to have come from *Greece*; which shews that some of the issue of *Magog* had gone down from the *Northern* quarters, and mixed among *Gomer*’s sons in some parts of *Greece*. He says, that *Partholanus* was the son of *Seara*, the son of *Sru*, the son of *Easru*, the son of *Framant*, the son of *Frathochda*, the son of *Magog*, son of *Japhet*, son of *Noah*; which might very well be, because the first settlements of the race of *Magog* were not remote from the isles of *Elisba*, or *Greece*.

AUTHORS differ about the time of his reign, and the continuance of his people upon the island; but all agree, that a plague swept him, and the greatest part of his subjects, away; and that, thirty years after this desolation, one *Nemedius*, with a number of followers, landed and settled in *Ireland*, from the same parts. He was of the same family, but there is a difference between the old historians concerning the degree of consanguinity; some making him a descendant of *Scara*, from his son *Tait*, still in the line from *Magog*, for all agree that all the original settlers in *Ireland* were descended from *Magog*; and others affirming, that *Nemedius* was one of the grandsons of *Partholanus*, whose father, *Adbla*, staid in *Greece*, and therefore did not attend *Partholanus* in his expedition; be this as it will, *Nemedius* is universally said to have succeeded *Partholanus*. He was the son of *Adnam-bain*, son of *Paim*, son of *Tait*, son of *Scara*.

HE is said to have begun his voyage in the *Euxine Sea*, with a fleet of ships, attended by four of his sons, and a number of people, and came to place called *Aigin*, in the *North*, from whence he arrived in *Ireland*, and settled there, built houses, and set about cutting down woods and improving the land, and flourished extreamly. But in the midst of this increasing and prosperous state, they were invaded by a great colony from *Africa*, called *Fomboraice*, who forced themselves upon the *Nemedians*, and being supplied with other forces from time to time, at length grew too powerful, and brought the *Nemedians* into subjection, who conquered them in the three first battles; but were themselves beaten in a fourth conflict,
and.

and became tributary to these *Africans*, though they made another glorious push for their liberty, without success, afterwards. *Nemedius* broke his heart, and as soon as his three grandsons could find an opportunity, they gathered as many of their friends as they could, and quitted the island.

Simon Breac was the first of these three generals; and he sailed to *Greece*, with his people, where he found no favourable reception; yet they increased into multitudes, and were becoming very powerful, when the *Greeks*, growing jealous lest they should attempt any outrage against the government, endeavoured to oppress them and keep them down; by imposing upon them the most servile employments, which they were forced to submit to, for some considerable time; but, at length, not being able to brook such severe treatment, they came to a resolution to shake off this slavery, and quit the country. Accordingly, they kept their design a secret, till things were ripe for a revolt; when they suddenly seized a great number of the *Grecian* ships, and, with five thousand that followed them, set sail and arrived in *Ireland*; and these were called the *Firbolgs*.

THE second general was *Jobbath*, another grandson of *Nemedius*, who sailed away, with his people, to the *Northern* parts of *Europe*, and several historians and antiquaries derive the *Tuatha de Danans* from him. The third was *Breotan Maol*, another grandson of *Nemedius*, and he landed in the *Northern* parts of *Scotland*, and there settled, where they dwelt even till the *Picts* went from *Ireland*, and settled among them, in the time of *Heremon*, the son of king *Milesius*.

THE

THE famous bishop, *Charles Mac Cuillenan*, in the *Psalter of Cashel*, informs us that the *Britons* descended originally, or were so called, from this *Briotan Maol*, and several other most ancient manuscripts give the same account; one of them says:

“ ——— The brave *Nemedian* train,
 “ Under *Briotan*, launch into the main;
 “ A prince, whom all the ancient annals trace
 “ As the great founder of the *British* race.”

Another poet and antiquary makes the same declaration; thus:

“ The warlike *Welch* the great *Briotan* claim,
 “ To be the founder of the *British* name.”

This, in our opinion, seems to be the true source of the word *Britannia*, whatever may have been said by different authors of its having been derived of *Brutus*, or *Braatanac*, said to be a *Phœnician* expression. *Camden* asserts the same in these words: *Britannia dicta est a quodam qui vocabatur Britanus.*

THAT this *Briotan*, or *Britan*, may have been the origin of the name of this island, I can readily assent to; but not that he was the father of the *British* race; because he was a *Magogian* by descent, and none but *Gomerians* first peopled this *British* island: nor *Ireland*; but the issue of *Magog*. And, indeed, there are many things which are strenuously asserted by several authors, regarding ancient history, which the records of *Ireland* are capable of clearing up, many of which I hope to throw some light upon.

I must again lament, that so few men of genius, who have great talents for promoting historical knowledge, understand that noble language in which they are wrote; or, that some means were not devised to facilitate the study of them, for the benefit of poets, as well as historians, of our own times. However, thus did the poor remains of the *Nemedians*, who lived under the tyranny of their *African* masters in *Ireland*, endure the greatest oppression, till the arrival of the *Firbolgs*, who were the descendants of *Simon Breac*, mentioned before; and this was about two hundred and sixteen or seventeen years after the death of *Nemedius*; which is recorded by a very ancient poet, as a confirmation of what is mentioned by the *Psalters*, and other records, of this fact.

“Seventeen above two hundred years had pass’d,
“Since first *Nemedius* landed on the coast;
“Till the bold *Firbolgs* left the *Grecian* shore
“For liberty, and would be slaves no more.”

It will be entertaining, in this place, to shew whence they derived the name *Firbolg*; and, at the same time, give a sufficient reason for their revolt from *Greece*, to avoid a most cruel slavery they underwent there. It must be observed, that, although these people went under this name in general, they had three denominations from the business they were employed in; for the *Grecians*, at that time, were carrying on several great works, some of which were the sinking a great number of *wells* and *canals*, for public, as well as private use, and the improving and cultivating the land upon the hills, with the earth dug out of these

these *wells* and *canals*. They had each a separate part to do in this business; those who were the diggers, were called *Firdhombnoins*, from *fir* a man, and *dhombnoin* a deep place. Those who carried away the earth to the hills, were called *Firbolgs*, from *fir* a man, and *bolg* a sack, or bag, in which they carried it away; and such as were the guards who defended them at their work, were called *Firgailiains*, from *fir*, and *gailiain* a spear, which was the weapon they used to be armed with; thus they were named from their employments, and it is now the custom of the *Irish* to give names to one another from their business, their form, the colour of their hair, or any other accidental circumstance attending them, besides the proper family-name, descended to them from their ancestors. These *Firbolgs* were the first whose chiefs were properly called *kings*; and it is with the five leaders that brought them out of *Greece*, the chronology of the *kings* of *Ireland* begins.

THE next invaders of *Ireland* were the *Tuatha de Danans*, descended from one of the grandsons of *Nemedius*; who had migrated, as was said before, northwards, from the tyranny of the *African* race, and then went eastward and settled, some among the *Assyrians*, and some among the *Achaians*, where they became versed in all the arts of forcery; which probably was brought thither from the *Egyptians*. From these countries they wandered back again to the *North*, and settled in *Denmark* and *Norway*, where they were kindly received, and much admired for their great knowledge and learning. The *Danes* gave them towns to live in, where they erected seminaries, or

Z

schools,

schools, appointing proper masters in each of the four cities, or towns. And when they had continued some time in *Denmark*, they being a restless people, removed into the *North of Scotland*, where they continued several years. They brought with them from *Denmark* certain curiosities, one of which is now in *Westminster abby*, the stone under the old coronation chair. The others were, the sword of a prince, called *Luighaidh Lambfhada*, or *Long-handed*, with which he fought in battle; also a spear belonging to the same prince, and a particular large caldron. When they made their incursion into *Ireland*, they carried these curious pieces of antiquity with them; and it appears, from several *Irish* records, that the stone was in the possession of *Mortough*, king of *Ireland*, when his brother, *Fergus* the Great, carried his arms into *Scotland*, and subdued the princes that governed that kingdom; for, when he had finished his conquest, he sent over to his brother, desiring him to send him the stone, that he might be crowned upon it. For the *Scythians*, in general, believed that there was infinite virtue in this stone, from an old prophecy which is recorded of it, that in whatsoever country this stone is preserved, a prince of the *Scythian* race, that is, of the family of *Milesius*, king of *Spain*, should undoubtedly reign. Of this, *Hector Boetius* gives an account, in his history of *Scotland*, as quoted by *Keating*, in these words:

“Ni fallat fatum, *Scoti* quocunque locatum

“Invenient lapidem, regnare tenentur ibidem.”

Keating translates it as follows:

“Unless

“ Unless the fix’d decrees of fate give way,
 “ The *Scots* shall govern and the scepter sway,
 “ Where e’er this stone they find, and its dread sound }
 “ obey.”

THE addition of the *sound* to this verse, is occasioned by what is reported concerning this *stone*, that it exhibited a strange noise every time a king was crowned upon it, and continued to do so, till the birth of CHRIST, when the phænomenon ceased. This noise was a contrivance of the druid priests. However that be, *Fergus* was persuaded, from the prophesy, of its having an extraordinary power, and therefore coveted to be crowned upon it, believing the succession would be thereby perpetuated in his family. And, accordingly, the *stone* was sent over to him, and he was actually crowned upon it.

THIS *stone*, in the *Irish* annals, is called *Lia Fail*, the *fatal stone*, or *stone of destiny*; and was, for ages, preserved there, and held in great esteem, till *Mortogh* sent it to his brother, into *Scotland*, where it was kept, and high veneration paid it in the *abby* of *Scone*, till *Edward* the First brought it into *England*, and placed it under the coronation-chair, in *Westminster abby*, where it now remains.

THIS *monarch* is said, by *Keating*, to have been the first of the *Scythian* or *Gadelian* race, who reigned in *Scotland*, and was the first absolute and sole king of that country, who was subject, from his coronation, to no foreign power, nor acknowledged any superior to himself.

IF it be asked, who were the people he found in *Scotland*, whom he subdued, to acknowledge him as their sole

monarch, the annals of *Ireland* abundantly answer, that they were the issue of *Briotan Maul*, mentioned before; and many of these records declare, that when *Heremon*, one of the sons of *Milesius*, reigned in *Ireland*, he expelled the *Picts* out of that island into *Scotland*, where they lived, and had chiefs over their several tribes, from the time of that monarch to the reign of *Fergus* the First. They acknowledged him their sole monarch, though they continued to have each clan, or tribe, its own *petty king*; and were afterwards engaged, with their monarch, in many conflicts against the *Britons*, who invaded them several times. See the *Psalter of Cashel*, and many of the historical *poets* of *Ireland*, concurring with it in the same assertion.

Now, although this account is not at all foreign to my views, yet I should not have entered into a discussion of this matter, if it was not to shew that the difference between the famous *Psalter* mentioned, and the sentiments of *Buchanan*, about this monarch, is very little.

THIS *Scotch* historian says: that *Fergus* was the son of *Ferchardus*; and that he was the most eminent man among the *Scots*, then possessed of *Ireland*; and that he was invited over by the *Albion Scots*, who had intermarried with the *Picts*, and were now at war with them; because the heads of clans, being pretty equal, they would not give way to each other, and were therefore frequently destroying one another in their quarrels. Wherefore, they unanimously chose him king, and united under him, joining their forces to his army in order to oppose the *Britons*, who, they were informed, were preparing to invade them; and

and it is asserted, that this king *Fergus* I, after he had established his kingdom, 330 years before the Christian æra, in retiring to visit his native country, was shipwrecked on the rocks, which, from that accident, have been named *Carrick Fergus*, or *Craige Fergus*, the *Rock of Fergus*.

Now it will, perhaps, be necessary to examine a little into the difference between the *Scots* and *Picts*; and to enquire who they were, and whence they came. Nothing is more certain, than that both nations were *Scythians* originally; that *Scythian* and *Scuit* or *Scot* have the same signification, and were the same people, only that several of the *Scythian* tribes painted their bodies, as many historians testify, and therefore distinguished themselves thus, both in the *Scythian* kingdoms, and in these *Western Islands*. And it is as certain, that the name *Scots* was common to the inhabitants of both *Ireland* and *Scotland*, as mentioned by several writers in different ages; and also, that *Scotia* was the original name for *Ireland*, and its inhabitants were called *Scoti* long before they were called *Hiberni*: this is testified by many ancient authors, as well as modern. But as to the name, *Camden*, *de Hibernia*, puts it out of dispute; for he mentions, from *Isidore* and *Beda*, that they called *Ireland* *Scotia*, and that *Scotland* was called *Scotia*: *a Scotis incolis, et inde Scotiæ nomen cum Scotis in Britanniam nostram commigrasse*. *Bede*, lib. i. cap. i. says: *Hibernia propria Scotorum patria*. So that it only appears, that there were colonies both of those who painted themselves, and those who did not; for they spoke the same language all over these islands, without all dispute; but we read of the *Picts*, among the other

other inhabitants of both kingdoms, being in great numbers, from *Milesius's* time, in *Ireland*, and then in *Scotland*, whose invasion of *Ireland* happened about two hundred and eighty-three years after *Pharaob's* host was destroyed in the *Red Sea*; and to the time of *Fergus* the Second of *Scotland*, who was the fortieth king, and who, with the *Picts*, made great havock among the *Britons* and *Romans*, from time to time; till, at length, *he* and *Dur-stus*, king of the *Picts*, fell, in a battle fought against *Maximianus*, in which the whole *Scotish* army was destroyed; and this happened in the year 420.

THAT there were multitudes of *Picts* all over the greatest parts of these kingdoms, of very ancient standing, is out of all doubt; and that fresh colonies of them came over from *Scythia* afterwards, from time to time, appears from the testimony of *Bede*, who says the *Picts* came over in long boats; and as to the first inhabitants of *Ireland* and *Scotland*, or which of these kingdoms peopled the other, I think is no great matter, because they were actually all *Scythians*, whether painted or not; yet the contention among authors is considerable, upon this question: but the most ancient name of the first inhabitants of *Ireland* was *Scoti*.

It is incontestible, from many authentic records, that the *Scythians* were the great ancestors of the *Irish* and *Scots*, in general; and that the *Gadelians* were some of their chief progenitors, from the same race, the sons of *Magog*. And, from the same authority, that *Gadelas* was the son of *Niul*, the son of *Finiusa Farsa*, the son of *Baath*, the son of *Magog*. *Johannes Major* partly confirms

firms this, who says: “Dico ergo, a quibuscunque *Hiberni* origmem duxerunt, ab eisdem *Scoti* exordium capiunt.” “My opinion is, that from whomsoever the *Irish* were derived, the *Scots* owe their origin to the same founder.” And venerable *Bede*, in the first chapter of his *Ecclesiastical History*, agrees with this author, where he says: “Procedente autem tempore, *Britania*, post *Britones* et *Pictos*, *Scotorum* nationem in *Pictorum* parte recepit, qui duce *Rheuda* de *Hibernia* egressi, vel amicitia vel ferro, sibi inter eos sedes, quas hactenus habent, vindicarunt.” *i. e.* “In process of time, the country of *Britain*, after it had been inhabited by the *Britons* and *Picts*, was possessed, on the side of the *Picts*, by a nation of the *Scots*, who came out of *Ireland* under the conduct of *Rheuda*, and made themselves masters of those lands, either by friendship or by the sword, which they enjoy to this day.” To these testimonies I shall add only one more, without any design of entering into a controversy about it, my sole engagement here being only to trace the antiquity of the *ancient language*, that was common to both these, as well as the *Britons*, and which was the universal tongue all over *Europe*, from *Gomer* and *Magog*, and their descendants, till the vicissitudes of time, climates, wars and invasions, as well as commerce, brought on those varieties, which are now peculiar to each nation of the *European* kingdoms, in their several languages.

THE author I proposed, is *Humphredus*, a *Welsh* writer, who gives us his opinion upon the same subject thus: “*Scotos Hibernorum* prolem, et ipsi, et omnes op-
time

other inhabitants of both kingdoms, being in great numbers, from *Milesius's* time, in *Ireland*, and then in *Scotland*, whose invasion of *Ireland* happened about two hundred and eighty-three years after *Pharaoh's* host was destroyed in the *Red Sea*; and to the time of *Fergus* the Second of *Scotland*, who was the fortieth king, and who, with the *Picts*, made great havock among the *Britons* and *Romans*, from time to time; till, at length, *he* and *Dur-stus*, king of the *Picts*, fell, in a battle fought against *Maximianus*, in which the whole *Scotish* army was destroyed; and this happened in the year 420.

THAT there were multitudes of *Picts* all over the greatest parts of these kingdoms, of very ancient standing, is out of all doubt; and that fresh colonies of them came over from *Scythia* afterwards, from time to time, appears from the testimony of *Bede*, who says the *Picts* came over in long boats; and as to the first inhabitants of *Ireland* and *Scotland*, or which of these kingdoms peopled the other, I think is no great matter, because they were actually all *Scythians*, whether painted or not; yet the contention among authors is considerable, upon this question: but the most ancient name of the first inhabitants of *Ireland* was *Scoti*.

It is incontestible, from many authentic records, that the *Scythians* were the great ancestors of the *Irish* and *Scots*, in general; and that the *Gadelians* were some of their chief progenitors, from the same race, the sons of *Magog*. And, from the same authority, that *Gadelas* was the son of *Niul*, the son of *Finiusa Farsa*, the son of *Baath*, the son of *Magog*. *Johannes Major* partly confirms

firms this, who says: “Dico ergo, a quibuscunque *Hiberni* origmem duxerunt, ab eisdem *Scoti* exordium capiunt.” “My opinion is, that from whomsoever the *Irish* were derived, the *Scots* owe their origin to the same founder.” And venerable *Bede*, in the first chapter of his *Ecclesiastical History*, agrees with this author, where he says: “Procedente autem tempore, *Britania*, post *Britones* et *Pictos*, *Scotorum* nationem in *Pictorum* parte recepit, qui duce *RHEUDA* de *Hibernia* egressi, vel amicitia vel ferro, sibimet inter eos sedes, quas hactenus habent, vindicarunt.” *i. e.* “In process of time, the country of *Britain*, after it had been inhabited by the *Britons* and *Picts*, was possessed, on the side of the *Picts*, by a nation of the *Scots*, who came out of *Ireland* under the conduct of *RHEUDA*, and made themselves masters of those lands, either by friendship or by the sword, which they enjoy to this day.” To these testimonies I shall add only one more, without any design of entering into a controversy about it, my sole engagement here being only to trace the antiquity of the *ancient language*, that was common to both these, as well as the *Britons*, and which was the universal tongue all over *Europe*, from *Gomer* and *Magog*, and their descendants, till the vicissitudes of time, climates, wars and invasions, as well as commerce, brought on those varieties, which are now peculiar to each nation of the *European* kingdoms, in their several languages.

THE author I proposed, is *Humphredus*, a *Welsh* writer, who gives us his opinion upon the same subject thus: “*Scotos Hibernorum* prolem, et ipsi, et omnes op-

“time

“time norunt, eodemque nomine a nostratibus, scilicet
“*Guidbil*, appellantur.” “The whole world, as well as
“the *Scots* themselves, know that they are the offspring
“of the *Irish*, and that our countrymen, the *Welch*,
“call them both by the same name, *Guidbil*.” I might,
from the ancient records of *Ireland*, produce a great
number of further proofs for this opinion; but, as I have
said before, it is of no consequence; since the same *primitive language* is now common to the ancient inhabitants
of both nations, and I hope will ever be preserved, as a
testimony of the truth of what I shall have delivered in
the course of this work; and what is conformable to the
Sacred Scriptures, as to the origin of the *Scythians* and
Gomerians, and to the most early writers after them.

It is very remarkable, that there appears so much care
and exactness in all the genealogical tables, even of parti-
cular persons of note, through every age of the kings or
governors of *Ireland*, whether of the whole kingdom, or
of the individual provinces. And it appears to me, that,
if some of our modern historians had been capable of con-
sulting them, they would have succeeded better, in en-
quiring into matters of very high antiquity, than they
seem to have done. It will be necessary to mention one
circumstance in this place, to shew that neither of these
writers could have any surer foundation than mere suppo-
sition to go upon; particularly when they endeavour to
bring the *Milesians* from *France*, or make *Gadelas* the fa-
ther of *Heber* and *Heremon*; *Hector Boetius* asserts this,
and *Buchanan* is the author of the other, opinion; but let
us cast an eye upon the *Psalter of Cashel*, and we shall find
that

Medaille trouvée dans un Temple des Idolâtres en Sibirie. Strahlenberg la rapporte Table V^{de}
de son Hist. Geog. les Caractères sont Irlandois.



Le Parmentier sculp

La Medaille est dans le Cabinet Imperial de Petersbourg.

L'Inscription ci-jointe dans toute son étendue en Langue Irlandoise, avec la Traduction
Latine par M. le B. de Grante Col. Capitaine au Reg. de Ially.

Jeanamyl
Samlvzad
Nkomta Dē ann γna τρι Samlvza ταιβ-γγ.
ερ γnnvze Naomt vl Dē ayda.
τρ zvje zpad
επ.

Alma Imago Sancta Dei in tribus Imaginibus -hisce.
Colligite Sanctam voluntatem Dei ex illis.
Diligite eum.

Ux3lv. Naomt τoγl Dē Dγmγγ. Aperit Sanctam voluntatem Dei vobis. εγ us abbrev.

that *Mileſius* came out of *Spain*, and was the father of *Heber* and *Heremon*, which is confirmed by ſeveral other records; and that *Gadelus* lived *nineteen* generations before them, in proof of which, the genealogy of the race of *Gadelas* is handed down to poſterity in that ancient record, as well as confirmed by many others, from the bards and antiquaries of that kingdom; which I ſhall preſently tranſcribe, when I have ſet down a quotation from *Buchanan*, as mentioned by *Jeremy Collier*: “As to the origin
“of the *Scots*, there are various ſentiments. *Buchanan’s*
“opinion is, that they came firſt from *Spain* into *Ireland*,
“to flee from the oppreſſion of their grandees, intestine
“ſeditious and foreign invaſions; and finding that coun-
“try fruitful and healthful, were quickly followed by
“multitudes of their countrymen; ſo that *Ireland* being
“too little, they removed gradually into the western
“iſlands of *Scotland*, and then into the country itſelf.
“He will have them to be known then by the name of
“*Scots*; and that while they were planting the western
“iſlands, the *Picts*, being *Scythians*, or *Germans*, were
“driven upon that coaſt, and ſought leave to inhabit
“among them, which the *Scots* refuſed, as being ſtreight-
“ened in room for themſelves; but pitying them, becauſe
“of ſome affinity which they perceived in their language
“and cuſtoms, they adviſed and aſſiſted them to ſettle in
“*Britain*; and gave them wives, becauſe they had no
“women among them.”

THIS ſentiment is another proof of that hiſtorian’s having wanted materials for riſing into the origin of either *Iriſh* or *Scots*; if he had, as I ſaid before, ſuch authorities

as the *Irish* annals could have afforded him, he would have known that no colonies ever came out of *Spain* into *Ireland*, till *Milesius*, and his people, landed there; that both *Ireland* and *Scotland* were well inhabited many hundred years before this; and that both nations were called *Scots* from their original parents, the *Scythians*, *Scot* or *Scuit* signifying *warriors*, or *bowmen*, who shot or fought with arrows; and as to the *Scots* advising the *Picts* to settle in *Britain*, it would be more natural, considering the nature and circumstances of things, to suppose that the *Scots* would rather chuse to come into *Britain* themselves, than advise or assist strangers to enjoy a more fertile country, which they often, with great reason, coveted to dwell in afterwards. And, indeed, if we consider, that their bards went with them out of *Ireland*, we cannot imagine that they were not as desirous to have their histories and records preserved there, as well as in *Ireland*, being the very same people, in every degree, and circumstance; and, beyond dispute, this was the case; but whilst the *Irish* took the methods I have already mentioned, to keep theirs secure from every attempt, their brethren, in *Scotland*, might have been less careful in the matter; and, therefore, amidst the many broils they had with the *Picts* and *Britons*, from time to time, it is no wonder they should have lost their records, especially those of the earliest times; and, perhaps, this loss was completed by *Edward* the First, who, undoubtedly, from his rough disposition, and the hatred he had to that nation, against whom he pursued the most severe treatment, at different times, would not be wanting to distress them in this, as well as any other respect.

THERE

THERE is another very plausible reason, why they, as well as the *Britons*, while they inhabited the *Eastern* and *Southern* parts of *Britain*, were likely to lose all the ancient monuments of their transactions, which were handed down by their bards and antiquaries; for, while the courts of the *Scots* and *Britons* were frequented by numbers of strangers from the continent, from time to time, which would be the occasion of the propagation of alterations and changes in their language; and the two kingdoms so very often invaded, both from the continent, and the *Northern* islands; the courts of the *Irish* kings knew no other language, but that which was handed down to them from their ancestors, and which was spoken by all ranks of people, till the reception of *Henry II.* and their submission to him, when the *English* tongue, which, by this time, consisted of a mixture of the various dialects of the several invaders, was first introduced by the settlers, under *Henry*, and by the reciprocal trade, ever after carried on between the two kingdoms, in consequence of his becoming their monarch.

HOWEVER, though this mixed *English* language prevailed now all over *England*, yet the ancient *Britons*, in their recess into *Wales*, have preserved their *Gomerian* tongue still as pure, as it was when it was the universal language of the whole island; and, notwithstanding the ingress of great numbers of *English* into *Ireland*, upon that occasion, the *Magogian*, *Scythian*, or *Irish* language was universally spoken, both among the nobility and gentry of *Ireland*, as well as the common people, till *English* commerce had lessened its universality; and that only in

the maritime towns ; for it continues, at this time, to be the national language all over the kingdom.

THIS same *Magogian* was also the national speech of all *Scotland*, but it began to be gradually confined to the *Highlands*, in proportion as their intercourse with the *English* increased ; infomuch, that it is a doubt with me whether any vestiges of it are to be found in the *Lowlands* of that kingdom, at this time : but it is certain, that all the *Highlanders* that have settled in *Ireland*, from time to time, in later days, and they are many, as well as of other *Scotch* families, may be truly said to have come back to their own brethren, from whence they originally went ; conversing with them in the language common to both, and agreeing in their manners and customs very closely ; I mean the original *Irish*, or, in other words, such as are not the descendants of *English* or *French* families.

THE ever-famous Dr. *Wallis*, in the preface to his *Grammatica Linguae Anglicanae*, page 22, speaking of the production of the *English* language, from several changes of *Anglo-Saxon*, and its extension into *Scotland*, by the expulsion of great numbers of nobility, as well as common people, into that country, has these remarkable words : “ *Nam Scoti Montani, (Highlanders dicti) hos*
 “ *(qui vocantur Lowlanders, non minus quam Anglos,*
 “ *Sassons, hoc est Saxones) appellant : se vero Gael et*
 “ *Gaiothel dixerunt olim. At Montani illi Scoti, et infu-*
 “ *lani variarum adjacentium insularum incolæ, qui mag-*
 “ *nam quidem, sed incultiorem Scotiæ partem occupant,*
 “ *ad septentrionalem et occidentalem Scotiæ partem positi,*
 “ *antiquam linguam Britanicam, seu potius Hibernicam,*
 “ *magna*

“ magna ex parte, etiamnum retinent : sunt enim *Pictorum*, hoc est antiquissimorum *Britonum*, jugum *Romanum*, dedignantium, in montosas hasce et asperrimas regiones, pulforum) reliquiæ, admistæ *Scotis* (a *Scythis* forsitan, aut *Gothis*, olim oriundis) ex *Hibernia* huc advectis ; nam et *Hiberniæ* incolæ olim dicebantur *Scoti*.”
i. e. “ For the *Highlanders* call the *Lowlanders* *Sassons*, *Saxons*, as they do the *English* ; but they formerly called themselves *Gael*, and *Gaiothel*. But these *Scotch Highlanders*, and the inhabitants of the neighbouring islands, who occupy a very large, but the more uncultivated part of *Scotland*, to the north or west, speak the ancient *British*, or rather *Irish* language chiefly : for they are the remains of the *Picts*, that is, of the most ancient *Britons*, who, scorning to submit to the *Roman* yoke, were forced into these mountainous regions, and mixed with the *Scots*, who came there from *Ireland*, perhaps the offspring of *Scythians* or *Goths* ; for the *Irish* inhabitants were formerly called *Scoti*.” In this passage it is worth observing, that the *Highlanders* call both the *Lowlanders* and *English* by the same name, *Sassons* ; the *Welsh* do the same, by calling them *Sais*, and a *Welshman* *Cymro* ; and in *Ireland*, the native *Irish* distinguish themselves from the *English*, and other foreigners settled among them, by the name *Goidhealagh*, an *Irishman* or *Gadelian*, from the *Gadelas*, descended from *Magog*, as we have shewn it before ; just as the *Highland Scots* do ; and the *English* families, though settled in *Ireland* for many generations past, are there called *Sacsonac*, as well as those who are born in *England*. Thus we see, that the

the remains of these original people, the *Gomerians* in *Wales*, and the *Magogians* in *Ireland* and *Scotland*, keep up the distinction between themselves and the other mixed inhabitants of those three places ; and mark their origin, by the names they bear, to this day.

I SHALL now finish this chapter, with the genealogy of *Gadelas*, which I promised, a little above ; to shew whence he sprung, and that he was the ancestor of king *Milesius* of *Spain*. The famous and learned *Cormac Mac Cuillenain*, archbishop of *Cashel*, in the *Psalter of Cashel*, and from the Book of *Invasions*, asserts that *Gadelas* was cotemporary with *Moses* ; and that the *Milesians* invaded *Ireland* two hundred and eighty-three years after *Pharaoh* and his host perished in the *Red Sea*, as I have mentioned it before ; and, therefore, it is impossible that *Heber* and *Here-mon* should be the sons of *Gadelas* ; but of *Milesius*, who is the last descendant in the catalogue of that line, which is as follows :

<i>Milesius</i>	son of <i>Tait</i>	
son of <i>Bille</i>	son of <i>Ogamban</i>	
son of <i>Breogan</i>	son of <i>Heber Scot</i>	
son of <i>Bratha</i>	son of <i>Sru</i>	
son of <i>Deagatha</i>	son of <i>Easru</i>	
son of <i>Earchada</i>	son of <i>GADELAS</i>	
son of <i>Alloid</i>	son of <i>Niul</i>	
son of <i>Nuaghadh</i>	son of <i>Finiusa Farsa</i>	
son of <i>Neanuaill</i>	son of <i>Baath</i>	
son of <i>Feibhriglas</i>	son of <i>Magog</i>	
son of <i>Heber Glunn Fionn</i>	son of <i>Japhet</i>	
son of <i>Laimfinn</i>	son of <i>Noah</i>	
son of <i>Adhnoin</i>	son of <i>Lamech</i> .	FROM

FROM this table it appears, that *Milesius* was the eighteenth in descent from *Gadelas*; and it must be observed, that the taste for keeping the most exact registers of their great men prevailed so much, by the legal injunction upon their bards and antiquaries, and by fashion, that there were very few families of any note, but caused their own pedigrees to be handed down, with the greatest care; and it is now the humour of many, whose situation in life is but very low; for it is not uncommon to hear men, following the plough, in that country, giving an account of their own descent from very great ancestors; which they deliver with so much precision, and as little hesitation, as any one could do in reading a catalogue of names fairly wrote; and this is learned by every son from his father, in succession; just as the younger bards were taught, in former ages, by the elder; many of which pedigrees, thus preserved traditionally by poor families, agree very closely with the authentic records now in being; although no possible information could be obtained by these people from the records themselves, as they cannot read their own language; nor can they, from their obscurity in life, procure any knowledge of this kind from those that are well versed in the *Irish* writing; and this is much the genius of the ancient *Britons*, at this time, and ever was; which is a strong presumption, that, from the very deluge, the sons of *Noah* respectively pursued this custom.

C H A P. VII.

Colonel Grant's explanation of a curious Siberian medal, in the cabinet of the empress of Russia, which relates to the religion of Tangutia and Tibet; of the Lamas, and their notion of a TRIUNE BEING; agreement between Persian and German words; missionaries accounts of those people; history of the knowledge of a plurality in the DEITY, among the patriarchs, and afterwards among the Jews, &c.

WHEN the mind is attentively employed in such researches as tend to illustrate any obscure passages in history or antiquity, every hint, every ray of light that illustrates the subject, gives high satisfaction to the student, and tends to the great entertainment of the reader of his work.

I HAD much pleasure, in the discovery of an anecdote that fell in my way, from the pen of a very learned and ingenious gentleman; who, with a sagacity peculiar to himself, and a knowledge in the ancient *Magogian* language, which, I am sorry, very few can boast of, has illuminated the subject I am upon to my utmost wishes.

MEDALIC history has rescued many noble passages from the dark recesses of oblivion, in almost every nation in *Europe*; and it was a glorious passion that animated the busy minds of men, of every rank, to impress their achievements, and other memorable incidents, upon some durable material, which was capable of bearing the injuries

ries of time, in order to give some information of them to posterity: as if it was inherent in the souls of men to languish after futurity, and not only to wish for an eternal duration for themselves, but for the knowledge of their actions also. This passion is the dictator and encourager to noble deeds; and, if obeyed with rectitude, would fill the world with glorious records of disinterested benevolence and love to mankind, and unfeigned reverence to the CREATOR of all nature; which would then well deserve to be handed down to posterity. But in this regard, it is to be feared that there are many, in very conspicuous points of view, who are rather willing to excuse the office of a bard's or historian's attendance upon their actions; although it is the ardent wish of every one's heart to obtain a good name, however slothful or unwilling to pursue the worthy means of acquiring it.

THE happiness I have hinted, arises from the explanation of an inscription of a *Siberian* medal, which is copied by *V. Strahlenberg*, and of which, he says, page 409, "that it is made of a substance like *terra sigillata*, of the exact shape and size of that copy he has given, in his fifth table." He thinks the characters upon the reverse resemble those upon Monsieur *Bourdelot's* medal, and that it came originally from *Tangbutia*, through *India*, to the *Calmucks* and *Mungals*; notwithstanding it was found in an old chapel, among many ancient manuscripts, near the river *Kemptschyk*, which falls into the river *Jenisei*, near its head. He thinks they bring this medal from *Tangbut*, where the *Dalai Lama* gives them to the people, as an holy thing, to hang to their necks, or in the place where

they usually pray. He further says, the characters resemble those of *Tangbut*, and the image is like the idol *Pussa* of the *Tangbutians*, and the *Xaca* of the *Brachmans*; but his imperfect relation of it, both as to its origin, and to the sect of idolaters to which it belongs, excited baron *Grant*, a colonel in *Lally's* regiment, to pay an attention to it; whilst he considered certain medals of the like kind, by which he has thrown great lights upon, and enriched, this kind of learning, and the knowledge of the religious notions of the people of those parts of *Scythia*, which are the seats of the *Dalai Lamas*, at present.

THE rank in life which colonel *Grant* holds, as first officer in the regiment, to which he belongs, his liberal education and learning, and his natural disposition to laudable researches of this kind, are motives sufficient to warrant his adhesion to the strictest truth, in this disquisition; but his being an absolute master of his native language, the *Magogian*, or *Irish*, by which alone he was able to make an explanation of the characters upon this medal, demands the greatest confidence to his treatise, from the candid and learned part of mankind, and reflects the highest honour upon himself.

HE communicated the following account, written in *French*, to Monsieur *de Lisle*, who had resided in *Russia* for a considerable time; thinking that, as one of these original medals is in the imperial cabinet at *Petersburg*, he might receive some intelligence of it from him; but it does not appear, whether Monsieur *de Lisle* had any notion of it, by the colonel's account. Now, before I present the reader with the translation of this learned officer's memoir,

moir, a description of the medal will be a proper introduction to it, which is as follows, from accounts of the doctrines of the *Lamas*:

THE image, which appears upon one side, and which represents a deity, is one human figure, as to the body and lower extremitities; but divided upwards into three faces. He sits cross-leg'd, upon a low sofa or stool, in the manner of the *Eastern* kings; an arched urn, or something resembling it, is under the sofa, but seems empty; it is thought that this figure is thus made, with one body, three heads, and six arms, from an idea among those *Lamas* of a *Trinity* in *Unity*; in which notion, they seem to ascribe to each of these persons, a peculiar care, or office, in the creation and government of the world; and, indeed, *V. Strahlenberg* mentions the great regard the generality of these *Northern* nations have for the number *three*; which is not unconformable to our Christian faith, of the HOLY TRINITY. It is easy to observe, by the air and attitude of these three persons, that the idolaters distinguish in them a kind of pre-eminence: that which is the principal figure, from which the other two proceed, is represented as the *father*, or *chief*; the figure on the right, holding the most honourable place, is thought the second person; and that on the left, the third. To give a general idea of the offices of these three persons, according to the belief of the people, leaving the particular account in the colonel's memoir to follow, I shall only mention, that “ they think the *first person*, content with having created all things, rests in tranquillity, with his hands “ a-cross, and leaves every thing else to the other two:

“ but that his pre-eminence, being crowned with a mitre,
 “ and having an air of sagacity, does not hinder his wis-
 “ dom to be communicated to the other two ; and that he
 “ shares it with them, without stricture or difference, be-
 “ ing equal to every one ; for, that their attributes repre-
 “ sent an unlimited power. Therefore they acknowledge
 “ one divinity, which consists of three persons, equal
 “ among themselves, each of infinite wisdom and power,
 “ distinguished, nevertheless, by a shadow of pre-eminence,
 “ relation and procession ; all three of a beneficent nature,
 “ inseparable in one spirit, constituting but one BEING,
 “ infinitely wise and powerful, and CREATOR and OR-
 “ DAINER of all things.”

*Colonel Grant's letter to Monsieur de Lisle, upon the Si-
 berian medal, now in the imperial cabinet at Petersburg,
 translated from the French.*

I.

“ UPON the reverse of the medal, an inscription is en-
 graved, which *Strahlenberg* could not explain ; he says,
 that *Bourdelot*, and other antiquaries, who have attempted
 to explain such kinds of medals, took these characters for
 those of *Tangut*. I have not seen these explanations ; but,
 in taking a view of the *Siberian* medal, I was immediately
 struck by the resemblance of the characters to those we
 use in *Ireland*, to write the language of the country. I
 perceived in them not only the letters, but also words, well
 formed, the sense of which was familiar to me. The like-
 ness of the figures and abbreviations, of which there were
 a great

a great many, as they are in all our writings, were presently known to me ; and, in giving a little more application to it, I found my own language, in all its purity, and the sense of the inscription. After having established the words, according to the letters, and the value of the figures, a value which is fixed in my country, I wrote over the whole, in characters at length, in the *Irish* language, and produced the legend, which appears upon the second plate : to which I added the *Latin* translation, because I think that language is the fittest for giving its literal sense.

II.

“ THE perfect conformity of all the parts of this inscription with our writings, leaves no room to doubt, that the sacred language of the sect of idolaters, to which this medal belonged, is the vulgar tongue which we speak in *Ireland*, for so many ages ; which we shall be further convinced of by the following observations :

III.

“ DIA is the name which we yet give, and which, at all times, we have given, to the SUPREME BEING, in *Ireland*. This word is declinable, and produces DE in the genitive. This genitive, which is in the inscription of the medal, has there the same sense, and all the power, which it has with us : which authorizes us to conclude, that the sect of idolaters, or their *chief pontif*, who made the inscription, and who knew the genitive DE, knew also, as well as we, the nominative DIA, which is, consequently, with these idolaters,

lators, as well as with us, the name of the SUPREME BEING.

“ THIS knowledge would have been very difficult to be established without the inscription ; for, I do not remember to have seen the DIA mentioned by any historian, who has wrote upon the worship of idolaters. It is a sign that these people mention this word but very seldom, and with the greatest veneration : or, perhaps, they are not permitted to pronounce it loudly, or before strangers.

“ IN effect, the word DIA is one of the most sacred and expressive of names ; its roots are the word, or affirmative particle, *Do*, and the five vowels *u, o, i, e, a* : these vowels are not only the elements of the *Irish* language, but also of the distinct names of GOD, forming as many names of GOD besides, as their combinations together can admit of. The name, formed of a simple vowel only, imports the personality, or *aseitas*, which respects the interior : but this philosophy is developed by the assemblage of the five vowels ; forming, with the affirmative *Do*, which is put to render the sound stronger, the word composed, *Do, u, o, i, e, a, &c.* And we know that this word, or its roots, according to the rules of the composition of words in our language, become DIA ; a word which, in two sounds, includes the affirmative, the vocative, the nominative, the genitive ; which gives an idea of the SUPREME BEING, that answers to all his interior and exterior attributes ; and which, consequently, represents GOD.

“ *Certissimè tu, O Refugium, Bonum Summum, Pater, Domine noster ! Creaturarum mundi Dominus, Esse, Creator, Ens a se, ille qui est. Ego sum qui sum : ego.*

“ ALL

“ALL these ideas are included in a distinct manner, in the word DIA; consequently, in pronouncing this name, with the knowledge of the roots, these sounds, which rowl in our mouths, impress in our souls an image accompanied with all these attributes. It is the property of our tongue to have all its words expressive, and all its sounds calculated to represent all the tracts, or lines, and paintings of nature. The idolaters, who are acquainted with it, ought necessarily to have a just knowledge of the SUPREME BEING, when they call him DIA.

IV.

“*Strahlenberg* tells us, that the *Tartars*, called *Jakutbi*, which are idolaters, and the most numerous people of all *Siberia*, adore one only invifible God, under three different denominations, which are :

Artugon ; Schugo-teugon ; Tangara.

These are *Irish* words, and names very expressive, relatively to the three persons in the Trinity.

Arteugon.

“*Ar*, is the numeral here, and relative to several equals; it is one of the inflections of *fear*, which is the word for *man*, in our language, and which answers to *vir*, in *Latin*; *fear* comes from *fearr*, the best; signifying that man is the best and chief being upon earth; and therefore deriving from the most simple, and that which is the most known object, they seized the idea of God, when they called him FEAR, the best Agent, or Being, of the universe. But, in order to wipe off the comparison, and intirely

tirely to disengage the mind from the idea of a *man*, an epithet is added, which represents the most distinct attribute of God: as, in this case, *Teugon*, which in our language, is the third person of the verb *dare* of the *Latins*; so that *Arteugon*, in the *simple*, signifies *vir qui dat*; in the *sublime* and *theologic*, it is *Creator Rerum Omnium*. It is therefore certain, that, by the appellation *Arteugon*, these idolaters understand the first person in the Trinity; that answers, according to what we have said of the fore figure, or person, in the image of the medal.

Schugo-teugon.

“ ITS roots are *Seogodh Teugon*, the war he gives; that is to say, in the sublime, the God of *Armies*. This title is relative to the person on the right, in the image, and who holds the scepter: according to our ideas, he ought to be the *second* person in the Trinity; the power of the Father, the Judge and Master of the world, who, at all times, was acknowledged, as before some days, to wage war upon hell, and a corrupt world.

Tangara.

“ THIS is a word composed of *tangrath*, which signifies, *est amor eorum*: the love of the two persons, already named, *Arteugon*, *Schugo-teugon*. This appellation agrees with the third person of the Trinity, and ought to relate to the person on the left of the image, and who, according to his attributes, is watchful to conduct mortals in the ways of God.

V.

“ I HAVE already observed, that *Ar*, in *Arteugon*, is numeral and relative to several equals: in effect, we may say *Ar Schugo-teugon*, *Ar Tangara*; and that shews, that the same idolaters believe these three persons equal among themselves; and each God. For if they do not repeat *Ar*, before the other persons, it is only to sustain the power and delicacy of the language. It follows, that *Teugon* has another Being before him in numeral order; it is *Fear*, *Vir*, by way of excellence, although of the same nature, and equal with others; as if it was said, *Deus: alter Creator, alter Armorum, alter amor ab utroque procedens*.

“ THE *Jakuthi*, therefore, have a just knowledge of God, *Unus et Trinus*; and the names they give to the three persons of the Trinity, perfectly answer the attributes which characterise the persons in the image; whether this conformity happens by chance, or that these ideas of the Unity in Trinity, which are common to these *Jakuthi Tartars*, and to the chief of the sect who caused the medal to be struck, do not first come from the same source.

“ IN these researches, I turned one part of my attention to discover some idea of the idolaters, that might point out the coming of a *Saviour*; but I could not observe the least sign of it. Every thing denoted the most remote antiquity, and a stile quite foreign to that of the *Gospel*. There was no attribute in the image, no epithet in the appellations of the *Jakuthi*, that had any relation to it. On the contrary, these idolaters, every where, represent

the second person in arms, as if ready for battle : which seems truly to point out, that they have a knowledge of his enterprize, but not yet informed, or, at least, convinced of his having come, and of his *triumph*. It is, however, upon that topic the Christian missionaries begin, in every country where they go to preach ; and, therefore, the want of stile, and the due apprehensions relative to it, in these idolaters, clearly shew, that the knowledge that they seem to have of the future incarnation, and of God, *Trinus & Unus*, is independant of the preaching of the *Gospel* ; and that this doctrine is more ancient, and more extended, than its enemies pretend, under the pretext that it was introduced by Christianity, and peculiar to the Christians.

VI.

“ HITHERTO, we do not know what sect of idolaters we have been treating of, in our explanation of the medal ; yet, in consequence of the perfect identity of the language of the *Jakutbi* with that of the inscription, and because these *Tartars* were formerly one people with the *Brasti*, and many other neighbouring nations, I am inclined to believe the medal in question is of the *Dalai Lama*, or grand pontif of *Tibet*. This opinion appears to me the better founded, because, according to a very ancient tradition in *Ireland*, we first came from the neighbouring provinces of the *Caspian Sea* : that we see, by the authors of the continent, that the language *deri* was formerly spoke in *Madian*, and at the court of *Corasan* ; that *deri* signifies of God, and is a word of our language, *theologic*,
ecclesiastic ;

ecclesiastic; that our language, among us, is called *Gaoid-bilg*, and we *Gaoidhill*, *precantes*, *ecclesiastici*, *theologi*, *deri*.

“ This connection, which should have a more real foundation than mere chance, is, without doubt, sufficient to establish three historical facts: 1. that we are certainly come from the provinces near the *Caspian Sea*: 2. that the medal is of *Tibet*, which is not very remote from this sea: 3. that our common language of *Ireland*, is the sacred language of this religious sect; a knowledge that gives us a true notion of the theology of the *Lamas*.

“ BUT as to this, we have a proof which appears unanswerable: it is, that the title *Dalai Lama* is an expression of our language, and signifies *invocavit manus*. Let us here look back upon the medal, in which the hands are ranged and ornamented with so much care, and by the attributes which specify the theology of the *Lamas*. They gave them this name to distinguish them from other idolatrous sects, and particularly from the *Brachmans*, who seem to dispute their priority, and who also derive their name from a particular system, in which they suppose that men were immediately brought forth from the person of God: for it is certain, that *Brachman* comes from *Bea-rachman*, which, in our language, signifies a *man who brings forth*, or *who believes in the bringing forth*.

“ As to the rest, I can prove that *Ghilan* also denotes our name; that we came out of this province, and that we passed, with *Jubal*, into *Spain*, from whence, after 400 years, we came into *Ireland*. Our quiet state, and retirement, in an island separated a good way from the conti-

ment, put us in a proper condition to preserve our language; besides, the perfection of its expressions, which are the very images of the traces of nature, has greatly contributed to its preservation. Our vowels are so expressive, that we can speak every thing, without going out of them. The consonants, which were invented only to develope the philosophy of the vowels, express much also, because they are exactly formed upon the sound, and upon the configuration of the mouth, in passing from one vowel to another: not to mention, that we vary and soften the sounds of consonants by *l* *h*, or by the points which are put over them: which affords us the convenience of rendering them mutes in composed words, although they must appear written in the words, in order to indicate the roots. It is easy to comprehend, that these resources ought to render a language invariable, as well in the pronunciation, as in the sense of the words. Nothing can make us corrupt it, but a mere abandoning of learning and study; and *Ireland* has always had public poets and historians, equally zealous of speaking and writing well."

The author of this treatise adds, that "he could clear up several other inscriptions, to be found in *Strahlenberg*, upon the first universal language; upon its degenerating; upon the origin and migration of people; upon the origin and cause of the plurality of the gods of idolatry; upon the various worship of different people, who acknowledged the TRUE GOD, &c. but he refers these noble researches to future letters." Thus far Colonel *Grant*.

It would be happy, if such gentlemen, as understand this language, were properly encouraged to travel into these parts

parts of *Scythia*, in order to penetrate a little more narrowly into their antiquities; and, in this regard, to have an eye to the religions of the neighbouring nations. I have no doubt, but every principal country, river, lake, mountain, or other remarkable place, has its appellation in this language, or that its roots may be traced in every name, notwithstanding the distance and vicissitudes of time, which, of course, introduce some alteration: I can find innumerable words of the *Magogian* language in the *Gentou's* and *Persian* tongues, as well as in those of all *Europe*; and this makes me recur, as I promised, to *Togarmah*, one of *Gomer's* sons, who, with his people, settled in the *Northern* quarters, and was, in the time of *Ezekiel*, one of the nations that was to have come down to fulfil the prophecy, I have mentioned before.

THIS was the patriarch who carried his language to, and peopled these very countries, now subject to the *Lamas*, and this is their language upon their *sacrum numisma* to this day.

THIS very name is *Irish*, *Togham* signifies to chuse or take up, and *Armah* comes from *Arm*, arms or weapons of war, in the *Irish* tongue. They were, according to the hints from that prophet, a people given to war, and were very powerful; for the prophet calls them the *house* of *Togarmah*, an appellation which shews they were a nation of great eminence, from the beginning, and known still, in his time, by the name of their first leader, the youngest son of *Gomer*.

IT is well known, that many of the *German* words have the same sound and meaning with the *Persian*, which,
some

some imagine, was occasioned by an irruption of the former into *Persia*; but if we pay an attention to the *German* language, we shall find that all these words, common to the *German* and *Persian* tongues, are truly *Magogian* or *Gomerian*, both having the same source; and that the *house* of *Togarmah*, in their several invasions of *Persia* and *India*, and intrusions among the offspring of the sons of *Shem*, who first peopled the former, and afterwards the latter, carried their language with them; and, by a mixture of this with that of the issue of *Shem*, which we have reason to believe was the *Hebrew* tongue, formed the several dialects that afterwards overspread the *East*; in every one of which, an infinite number of words may be traced up to these two original fountains; while, in the mean time, the descendants of *Magog*, *Meshech* and *Tubal* carried the same family language with them all over *Western Scythia*, and every other *Northern* and *Western* part of *Europe*, whether island or continent; and this is the true reason why many *Persian* and *Gentou* words are the very same with many of the *German* and other *Northern* dialects: besides, the little likelihood of such incursions from *Germany* having been made immediately into *Persia*, between whom so many other powerful nations were placed; of which more hereafter.

THERE is certainly something very worthy of notice in this consideration, with regard to the inscription upon this *sacrum numisma* of the *Dalai Lamas*, that these characters should be the very same with those among the abbreviations in the *Irish* manuscripts, now extant; for nothing could have preserved them in their original state,
but

but their being the types of the religious language of the *Priests*, or *Lamas*: because, it is well known to every one, who has taken any pains in these studies, that the characters of every language have, in some measure, deviated, and some are almost totally changed from their original.

I HAVE specimens of many alphabets by me of several *Northern* dialects, which are, no doubt, derived of this original language; but so much mutilated, that, without great trouble, their affinity can hardly be discovered. This is the case with the several real derivative alphabets from the original *Hebrew* letters, in the *Oriental* dialects, that have arisen from that language; and, from this consideration alone, there arises a very strong argument for the early arrival of the first inhabitants of *Ireland*, and of the several invasions afterwards of that island, by some of the same people and language, even before any mutilation could have happened in their language first, or afterwards in their characters; because they are very little altered from their first use to this time.

I THINK it will not be unentertaining to set down, in this place, the inscription at length of the medal in question, with the *Latin* explanation, as it is upon the plate, given by colonel *Grant*, to which I shall add its *English* interpretation, word for word, that it may be the better comprehended by the *English* reader. And this will influence me, by the way, to enter into an enquiry, that may be of some consequence to those who interest themselves in researches into the theologic history of nations.

The inscription of the Siberian medal, in Irish, Latin and English: and, for want of Irish types, we are obliged to use the common letters.

Geanamail famlugad Naomta Dē ann sna trí famluga,
Alma imago sancta Dei in tribus imaginibus,
 The acceptable image holy of God in three images,

Taib fi.	Crunnige	Naom	Tuil	Dē	afdha.
<i>Hisce.</i>	<i>Colligite</i>	<i>sanctam</i>	<i>voluntatem</i>	<i>Dei</i>	<i>ex illis.</i>
These.	Gather	the holy	will	of God	from them.

Tuguide grād fir.

Diligite eum.

Love him, or

Take up love for him.

THE editor of colonel *Grant's* treatise, in the *Journal Etranger*, has added some accounts of the *Dalai Lamas*, which he calls *Eclaircissements Historiques sur le Dalai Lamas*, and which he has taken from the narratives of some of the missionaries that went into those countries at different times. I shall briefly recount these observations, with some remarks, as I go on, for their better illustration.

“SEVERAL travellers, says he, make no difference between the religion of *Tibet* and the famous sect of *Fo*, among the *Chinese*; notwithstanding the missionaries that went thither, such as the Jesuits, *Grueber* and *Desideri*, and also Father *Horace de la Pona*, a capuchin, have observed a great conformity between the *Roman* religion and that of *Tibet*; some of these have imagined, that the Christian religion

was

was preached in those parts in the time of the apostles, of which some traces remain in the books of the *Lamas*; for which he cites several reasons: as, 1. the dress of the *Lamas* has no small resemblance to that of the apostles, as represented in ancient paintings; 2. their subordination, which has some resemblance to the ecclesiastic hierarchy; 3. a resemblance between their ceremonies and those of the church of *Rome*; 4. their notions of an incarnation; 5. the maxims of their morality.

“FATHER *Grebillon* observes also, with astonishment, that the *Lamas* have the use of holy water, singing in the church service, prayers for the dead, mitres worn like the bishops; and that the *Dalai Lama* holds the same rank, among his *Lamas*, that the *Pope* does in the church of *Rome*: and father *Grueber* goes further; he says, that their religion agrees, in every essential point, with the *Roman* religion, without ever having had any connection with *Europeans*: for, says he, they celebrate a sacrifice with bread and wine; they give extreme unction; they bless marriages; pray for the sick; make processions; honour the relicks of their saints, or rather their idols; they have monasteries and convents of young women; they sing in their temples like Christian monks; they observe several fasts, in the course of the year, and mortify their bodies, particularly with the *discipline*, or *whips*; they consecrate their bishops, and send missionaries, who live in extreme poverty, travelling bare-foot, even to *China*. Father *Grueber*, says he, has seen all this: and *Horace de la Pona*, for his part, says, that the religion of *Tibet* is like an image of that of *Rome*. They believe in one God; a Trinity, but

D d

filled

filled with errors; a paradise, hell, purgatory; but mingled with fables: they make alms, prayers, and sacrifices for the dead; they have convents, wherein they make vows of chastity, and poverty; have confessors appointed by the great *Lama*, and, besides, holy water, the cross, chaplets, and other practices of Christians.

“SOME missionaries, among which Father *Regis*, count the people of *Tibet* mere idolaters; whilst others are willing to think they were once Christians, but degenerated. *Andrada* says, they retain an idea of Christian mysteries, but confused, and much changed: and *Grueber* thought himself the first Christian that ever went into *Tibet*; but his editor, *Thevenot*, contradicts him, asserting, at the same time, that Christianity is spread much further into the *East* than these ecclesiastics have imagined; and that, on the frontiers of *China*, there are whole nations that professed that faith. He adds, that he should find no difficulty in pointing out the time when it was carried into these parts by the *Nestorian* missionaries, and how it was lost there; but that the proofs for his opinion were written in the original language, with the addition of some pieces, which would contribute greatly to the clearing up the geography and history of these countries. These are undoubtedly the sacred books of the *Lamas*, and strongly corroborate what colonel *Grant* has delivered in his learned dissertation.

“IN the account of the *Russian* embassy, in 1623, it is said, that the religion of the *Lamas* is the same with that of the church of *Rome*; but if we look higher, into the histories of the earliest missionaries, we shall find, that
Marcopolo,

Marcopolo, and others, who made a voyage into *Tartary*, in the thirteenth century, took these *Lamas* for Christians; and the idol, represented upon the medal, seems to be the same which *Du Halde* mentions, which he describes to have three heads; before which the people perform their sacred rites, with various gestures, motions, and dancings in a ridiculous manner, accompanied with many and repeated invocations. As to the great *Lama*, the people believe him immortal, and possessing all the perfections of divinity; that he has universal knowledge; that when he has advanced to old age, and appears to die, he only changes to another body, in which he is again born; and that the priests, or inferior *Lamas*, only, know the infant in whom the *Dalai Lama* exists, and who is to replace the old one, to the senses of the people. In order to this, they seek out for a child that has as near a resemblance to the former *Lama*, as possible, and make him succeed; and thus they have given their divinity a power of new incarnations and successions, from the beginning of his first appearance in the world.

“*Bernier* tells us, that he had the following account from a *Lama* physician: when the grand *Lama*, says he, is advanced to extreme old age, and thinks himself pretty near his end, he calls a council, to tell them, that he must soon pass into the body of such an infant, newly born; this infant is brought up, with great care, till he is six or seven years old; then, in order to make some proof of him, they lay before him certain little moveables of the dead person, mixed among some of his own, and, if he is capable of distinguishing them, it is a manifest proof of

his transmigration. This imposture, Father *Grueber* says, is carried on by the policy of the princes of *Tibet*. The *Dalai Lama* sits in a grand apartment, in his palace, adorned with gold and silver, and illuminated with a great number of lamps, upon a kind of bed, covered with the most rich tapestry; when they approach him, they prostrate themselves before him, touching the ground with their heads, and kissing his feet with the most profound reverence.

“His face is always covered, which none but his chief confidants are permitted to see. The residence of this great *Lama* is upon the mountain of *Putola*, in the country of *Barantola*, upon which, twenty thousand other inferior *Lamas* dwell round about him, of different ranks and subordinations, which renders them respectively more or less worthy of approaching their great *Pontif*. Prodigious numbers of foreigners, from very great distances, as well as his own people, come to adore him, and receive his blessing: nor are the *kans* and *princes* excused from this attendance, nor received with less haughtiness, than the meanest of the people. Formerly the *Dalai Lama* was esteemed only as a spiritual power; but he is become, by degrees, a temporal prince; especially since the conquest of the *Eluths*, the *kam* of which people put him in possession of a rich patrimony.”

IN these accounts from the missionaries, it does not appear that they have done much honour to the Christian church; and, indeed, it is a great pity that there is room for so close a parallel between such absolute idolatry, and any part of the church of CHRIST. The only analogy between

tween the profession of the *Lamas* and that of Christians is in the worship of a *Trinity* in *Unity*, in my apprehension; all the rest they must allow to be idolatrous. And, if we look back at the articles of the ceremonies and rites, just mentioned, which they have informed us of, and from whence they draw so exact a picture, and examine those of other pagan nations, almost every where, we shall find them to be much the same. However, this not being the scope of my inquiries, I shall only stop a little to examine by what means the notion of a *Triune Being* was first propagated among these people.

LET us consider, that there can be only two ways by which they could have had any such doctrine implanted among them; and these are, either a tradition handed down from very remote antiquity, or the preaching of Christianity by some missionaries: as to the latter opinion, I cannot be inclined to think they had any information from Christians concerning the Trinity till lately; because no traces of the foundation of such revelation is found among them: if CHRIST had ever been named to them, they could never have forgotten that he was the second person in the ever-blessed *Trinity*; and, therefore, must have had his Name in perpetual remembrance, for every attribute belonging to his divine functions. We find, that wheresoever St. *Thomas* had propagated the Christian faith, the people, to this day, know the principles of their religion, that JESUS is the son, the second person in the Trinity; and, according to several authors, he went into *India*, as far as *Sumatra*, preaching the Gospel, and converting great numbers, in *Media*, *Persia* and

and other countries, as he went; but these were very remote from *Tangutia*, or *Tibet*; where, instead of the incarnation, acknowledged by all true Christians, the *Lamas* make a succession of idolatrous incarnations for the *Dalai Lama*, as it is already mentioned, without the least trace of the notion of a SAVIOUR, or REDEEMER, of the world.

IF it be said, the *Nestorians* might have given them some hint of a *Triune Being*; then I would ask, why these (as all the numerous *Nestorian* Christians of the *Eastern* countries do, and they are many) should not remember the principles of the doctrine of the *Trinity*; but the *Nestorian*, or, as some of them call themselves, the *Chaldean* Christians have never lost the notion of the *Trinity*, however they differ from other Christians in some points.

NOR can it be said, that any of the *Roman* missionaries conveyed that knowledge to the *Tangutians*; for they all own, with surprize, that they found them in possession of this notion, without knowing the reason of it; and worshipping an idol calculated to represent the *Trinity* in *Unity*, as near as they possibly could. We must, therefore, rather suppose that this mystery was handed down to them from very high antiquity; and that it is probable the *patriarchs*, who were the worshipers of the TRUE GOD, had some notice of it from the beginning: but that, in process of time, these people blended with it a number of idolatrous ceremonies and images, with other mixtures, from the superstitions of the *Bramins*, *Magi*, &c. perverting the true worship, yet retaining a shew of this great mystery, which, by DIVINE Permission, many were informed of, long before its being made manifest in the
coming

coming of our blessed SAVIOUR. But, that the most ancient *Jews* had some lights among them of a plurality of persons in the GODHEAD, is more than probable, from certain particulars, mentioned by some of our learned divines, which have not escaped the notice of the ingenious authors of the *Universal History*, and which will not be unenterprising in this place, as those gentlemen have declared it: because it would seem that the *Jews* were less careful to conceal the mysterious sense of certain words, which the *wise men* among them understood very well, before the birth of CHRIST, than afterwards; and were since guilty of some prevarication, with regard to the meaning of the prophecies, which point out the coming of the MESSIAH, in the plainest and most lively colours.

Now, there is one very prevailing reason, with me, that seems to prove that the *Lamas* had their notion of a plurality of persons in the Deity, from the patriarchs and earliest *Hebrews*; besides what will appear in the following quotation from the worthy authors, just mentioned; and that is: that the words, *Hear O Israel, the Lord our God is one Lord*, in the sixth chapter of *Deuteronomy*, were commanded to be worn by the people as bracelets and frontlets, and to be written upon the posts and gates of their houses, &c. This is pretty nearly the case of the *Tangutians*, with regard to the *medal*, described and explained by colonel *Grant*, and *Strahlenberg*: for it is given to the people as an holy thing to wear about them, and place in that part of their houses in which they usually pray; because it has the *triune* figure upon it, and the respectful description of the DEITY upon the reverse: and
it

it is remarkable, that the inscription mentions *three* figures, yet they are called the image of God, in the *singular* number, and repeated, in the same number, in the admonition, which ends the sentence thus: *Gather the holy will of God from them; love him.*

THESE authors, in the third volume of their *Universal History*, page 11, relate the positive laws concerning the worship of the only TRUE GOD, and, in the note [H,] they make several judicious observations upon some superstitions of the *Jews*, in their repetition of the first precept, which runs thus: *The Lord, who delivered his law from Mount Sinai, is the only God in heaven and earth; which has the same purport with the first verse of the twentieth chapter of Exodus, being the first of the decade, and with that mentioned before from the sixth of Deuteronomy.* This precept, they pretend, they are obliged, by the oral laws, to repeat twice every day, at sun-rise, and at sun-set; to which the *Talmud* has tacked several very absurd obligations and ceremonies in the performing it; and this commandment they bring as an unanswerable argument against the Christian doctrine of the TRINITY. Upon which the *Universal History*, in the above-mentioned note, observes thus:

“ SINCE they urge this text so strenuously against the
 “ Christians, we shall beg leave to examine whether the
 “ ancient *Jews* understood it in the same sense the mo-
 “ derns do: some learned converts from Judaism to Chri-
 “ stianity seem to have proved the contrary, from their
 “ most ancient writings; but as profelytes are always sus-
 “ pected of being over zealous, there have not been want-
 “ ing

“ ing some eminent Christians, who, after a mature exa-
 “ mination of their evidence, have confirmed it, as we
 “ think, beyond all possibility of replying. We shall
 “ single only one from among those many, not only as
 “ he was very well versed in this kind of learning, but
 “ because, as he was not a priest, but a statesman, he
 “ may be less suspected of partiality: we mean the great
 “ *Philippus de Mornay*, who, among other ancient authors,
 “ quotes *Rabbi Simeon Ben Jobai*, who, in his *Zohar*, a
 “ book by the *Jews* acknowledged to have been written,
 “ before the *Talmud*, if not before CHRIST, quotes the
 “ exposition of *Rabbi Ibba* of this text, to this purport:
 “ that the first *Jehovah*, which is the incommunicable
 “ name of GOD, is the FATHER; by *Elohim*, is meant the
 “ SON, who is the fountain of all knowledge; and by the
 “ second *Jehovah* is meant the HOLY GHOST, proceeding
 “ from them; and he is called *Achad*, one, because GOD
 “ is one. *Ibba* adds, that this mystery was not to be re-
 “ vealed till the coming of the MESSIAH. The author of
 “ the *Zohar* goes on, and applieth the word *holy*, which
 “ is thrice repeated in the vision of *Isaiab*, to three per-
 “ sons in the DEITY; which he elsewhere calls *three suns*,
 “ or lights; *three sovereigns*, without beginning, and with-
 “ out end. However, though it is out of our province to
 “ enter any farther into the controversy, how far the doc-
 “ trine of the Trinity was, or might be, known to the an-
 “ cient *Jews*, from several places in the Old Testament,
 “ urged against them; yet we beg leave to make an ob-
 “ servation or two out of their *Talmud*, which seem to
 “ make very much against them, because they have not

“ yet been taken notice of, by any author that we know
 “ of. There is one section in it, written dialogue-wise,
 “ in which are several questions ; as first, why the names
 “ of God, *Elohim*, *Zabaoth*, &c. are in the plural num-
 “ ber ? And, secondly, why they are joined to verbs in the
 “ singular ? (thus, for instance, the first verse of *Genesis*,
 “ says : *Elohim bara*, where God is in the plural, and
 “ *created* in the singular ; which our divines have applied
 “ to the Trinity in Unity). And, thirdly, why God
 “ speaks, in some places, in the plural number ? as, *Let*
 “ *us make man, &c. in our own image, &c.* ? Now, it is
 “ plain, that to all these questions, or rather objections,
 “ the *Talmud* gives us no answers, but what are plainly
 “ illusory ; and such as the compilers would, most proba-
 “ bly, have suppressed, as well as the questions, had they
 “ not designed thereby to make a kind of tacit acknow-
 “ ledgement, that these irregular expressions contained
 “ some mystery, which they did not think lawful to di-
 “ vulge. This was the reason why a learned Rabbi, who
 “ was severely charged with having betrayed the mysteries
 “ of his religion, because the straightness of his circum-
 “ stances had forced him to accept of the generous offer,
 “ from a *Roman* cardinal, of a large salary for teaching
 “ the *Hebrew* tongue, protests, among other things, which
 “ he urges in his own vindication, that he had never so
 “ much as explained the first verse of *Genesis*.

“ BUT what will convince our readers, that this was the
 “ case of the writers of the *Talmud*, is the answer that
 “ is given in the chapter, above-quoted, to the question,
 “ why the throne of God is in the plural number, in
 “ *Daniel's*

“ *Daniel’s* vision? The words, in the *Chaldee*, are *car-*
“ *sevan remiû*; which our version renders, *the thrones*
“ *were cast down*, contrary to the express meaning of the
“ verb, which signifies to raise, to exalt, and set up; in
“ which sense, all the *Jews* do rightly understand it.
“ The question, therefore, that is asked is, why the throne,
“ on which the Ancient of Days was to sit, is put in the
“ plural? After several trifling answers, which are there
“ given as the solution of several learned Rabbies, one of
“ whom pretends, that the plural implies the thrones of
“ God and *David*, the last, and concluding one, is to the
“ following purpose: that it is blasphemy to set the crea-
“ ture on the throne of the Creator, blessed for ever; and
“ closes the whole with these remarkable words: *if any*
“ *one can solve this difficulty, let him do it; if not, let him*
“ *go his way, and not attempt it.* The meaning of it be-
“ ing too obvious to want explaining, we shall wholly sub-
“ mit to the reader, and only add, that something very
“ like this seems to be intimated in that distinction, in
“ their creed, about the unity of God; namely, that he
“ is *one* by an *oneness*, or *unity*, peculiar to himself.”

ALTHOUGH it may seem to some of my readers, that my pursuing what relates to the history of the Trinity is a digression from the subject I have adopted; yet I cannot but think it of much consequence, to dwell a little longer upon it, in this place, since I am led to it by colonel *Grant’s* explanation of the *Siberian* medal: because, it will contribute to the discovery of other matters, which, in the end, will not be very foreign to my general purpose. I shall, therefore, further attend to what the Reverend

Dr. *Waterland* has hinted, upon this head, in his second sermon upon the *Divinity of our Lord* JESUS CHRIST; who, after he has sufficiently confuted the enemies of this doctrine, from the New Testament, proceeds to recite what the ancient Christians urged out of the Old, against the *Arians*, *Jews*, &c. in vindication of a plurality in the *Godhead*, coequal and coeternal; not so much to confirm what he has amply proved before, which wants no confirmation, as to explain and illustrate it something further, and, withal, to give a clearer idea of the sentiments of the primitive writers, on this head. What I shall make use of here, from Dr. *Waterland*, are as follows:

“ IN the first chapter of *Genesis*, verse 20, GOD is introduced speaking in the plural number, *Let us make man*, “ *in OUR image, after OUR own likeness*. This text has been “ understood of Father, Son, and Holy Ghost, (or, at least, “ of Father and Son) by the whole stream of Christian “ writers, down from the times of the apostles. The “ Christians were not singular in thinking that the text “ intimated a plurality; the *Jews* before, and after, believed so too, as appears from *Philo*, and *Justin Martyr’s* Dialogue with *Trypho*, the *Jew*; only they interpreted the text, of GOD and his *angels*, which the Christians understood of the persons of the TRINITY. *Justin Martyr*, and others, made very good use of it against the “ *Jews*, observing how absurd it was, to suppose that *angels* could be joined in that manner with GOD the Father, and be able to create man, or any thing.

“ THUS far, at least, we may infer from their manner “ of using this text, and their reasoning upon it, that the “ Christian

“ Christian church, in general, believed *Father, Son* and
“ *Holy Ghost* to *create*, as it were, in concert; and every
“ person in the Trinity to be properly CREATOR.

“ THIS will appear further, from another text of the
“ Old Testament, which they cite very frequently, to the
“ same purpose: it is, Psalm the xxxiii. 6. *By the word*
“ *of the Lord were the heavens made, and all the hosts of*
“ *them by the breath of his mouth*: or, as it may be un-
“ derstood, by his WORD and by his SPIRIT. This they
“ interpreted of the Λόγος, or WORD, which St. *John*
“ speaks of, and of the *Holy Ghost*. Which interpreta-
“ tion obtained very early in the second century; and was
“ generally received afterwards. It must, indeed, be pre-
“ sumed, that those early writers would not have intirely
“ founded any doctrine of that moment, on texts so very
“ capable of another construction. But, having already
“ imbibed the principles of Christianity, from the New
“ Testament and catholic tradition, they easily believed
“ that those texts intended such a sense, when they knew,
“ from other evidence, that that sense was a truth, whether
“ taught there or no.

“ THERE are two texts more, out of the *Psalms*, which
“ I may put together, being both of the same import and
“ significancy; Psalm xii. 9. *He spake, and it was done;*
“ *he commanded, and it stood fast*: the other is Ps. cxlviii.
“ 5. *He commanded, and they were created*.

“ THESE the authors understood of the three persons.
“ The Father being supposed to issue out his orders, or
“ commands, for the *creation*, and the Son and Holy Ghost
“ to execute and fulfil them. This notion obtained among
“ the

“ the *Ante-Nicene* and *Post-Nicene* writers, and seems to
 “ have been grounded chiefly upon those two passages out
 “ of the *Psalms*, and some expressions in the first chapter
 “ of *Genesis*. What led the fathers to take the more no-
 “ tice of those places, was the singular use they might be
 “ of in their disputes with the *Jews* and *heretics*. The
 “ *Jews* denied the divinity, or rather the distinct persona-
 “ lity, of the *Logos*, or WORD. They were not to be con-
 “ futed out of the *New Testament*, (which was of no au-
 “ thority with the *Jews*) but out of the *Old*, which both
 “ sides equally admitted. Hence it became the more ne-
 “ cessary to search the *Old Testament*, for proofs of the di-
 “ vinity, or distinct personality, of CHRIST. Now, it was
 “ thought, that no person would be introduced, as giving
 “ out *orders*, or *commands*, to himself; but that such ex-
 “ pressions denoted a plurality of persons. Who then could
 “ those other persons be, that received the commands?
 “ they could not be *angels*, nor *archangels*: why? be-
 “ cause the *orders* were such as no angels could execute;
 “ they were orders to create man, and the whole universe.
 “ None less than GOD’S OWN SON and HOLY SPIRIT, could
 “ be equal to such a charge.”

THE texts in the Old Testament, among the Prophets,
 are in great numbers, to prove that a plurality in the God-
 head was always believed by the worshipers of the TRUE
 GOD; and it is too evidently the opinion of the oldest de-
 fenders of Christianity, to need any mention of them, on
 that account: I shall, therefore, in the next chapter, con-
 sider some quotations out of the famous *Josephus Acosta’s*
 accounts of *Mexico* and *Peru*, which very strongly prove
 what

what both *Strahlenberg* and colonel *Grant* have mentioned, concerning the TRIUNE BEING, worshiped by the *Tangutians* and *Lamas* of *Thibet*, and a proof of the great antiquity of the notion that such a *Being* was to be worshiped by mankind, however perverted, before its being made manifest in Christianity.

BUT I cannot forbear, in this place, to shew that great pains have been taken by a late author, in his *Essay on Spirit*, to prove the second and third persons in the HOLY TRINITY to be created Beings, by quotations from several of the prophets, every one of which, fairly considered, prove the direct contrary: the answers to the following short *queries* will prove it beyond all doubt, and shew how that learned author entangled himself in his own argumentation, to bring about the degradation of the divinity of the SON and HOLY GHOST.

1. IF CHRIST be the *only begotten* Son of GOD, *Jehovah*, is it not a contradiction to all animadversion, physical or metaphysical, to call him a created Being? If he was *begotten*, he could not be *created*; and, if he was *begotten*, there never could be an instant, from all eternity, in which CHRIST was not with the Father; it is absurd, if not blasphemous, to think otherwise.

2. THE HOLY SPIRIT is allowed to proceed from the FATHER and the SON; if so, can there have been an instant, from all eternity, in which the HOLY SPIRIT was not with the FATHER and the SON? Can it, therefore, be said, that this Divine Person was a created Being? By *proceeding from*, we cannot understand *created by*, the FATHER and the SON. Therefore the three persons are truly one JEHOVAH, from all eternity.

IT

IT is allowed, that by the SON, GOD created the worlds; because all judgment was committed to him.

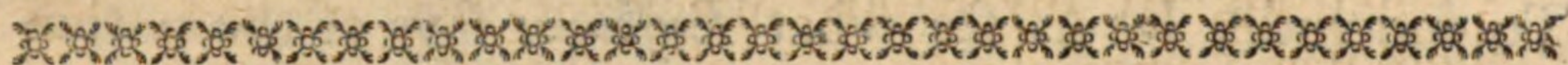
Now, could the creation of worlds be committed to *created* beings, who themselves had no existence before a creation?

DOES not the creation of worlds, therefore, suppose an infinitely OMNIPOTENT, OMNISCIENT, and OMNIPRESENT CREATOR? Now to suggest, any created being could possibly be endowed with these attributes, would be supposing that GOD could *create* infinite eternal *beings*, like himself; a most rank absurdity: and as all *judgment* is said to be given to the SON, what is this, but saying, that he was OMNIPOTENT, &c. and when the prophets call him the JEHOVAH of JEHOVAH, the GOD of GOD, can that be an appellation of a created angel? He is also called the *second essence* by the prophets, and ancient *Jews*, who gave this *second essence* the name *Michael*, and, to the *third essence*, they gave the name *Gabriel*. Now, the notion the ancient *Jews* had of these two DIVINE Essences of the FATHER, will appear from the interpretation of these names, by which both *prophets* and *Jews* called them; for the former signifies *sicut Deus*, the only likeness of GOD, and the latter denotes, the *strength* and *power* of GOD. What higher or more divine appellations could be made use of, by any human expression, to denote the *divinity* of the SON and HOLY GHOST, than these? They believed, therefore, three essences in the DEITY: the first, the FATHER; the second, his *essential similitude*; and the third, his *essential strength* and *power*, who is frequently called, in the Old Testament, the HOLY SPIRIT, the *Spirit* of
2 God,

GOD, the *Spirit* of JEHOVAH. Can a created being be the *Spirit* of JEHOVAH?

THIS wandering author lays great stress upon its being said, in the New Testament, that the law was given by *angels*: what has that to do with persons in the blessed Trinity? *Angels* are messengers to do the will of God, and are believed to be ministering spirits; but is it said, any where, that angels *created* angels, worlds and men? To conclude, let us see what *Eusebius* says of the notion among the *Jews*, of three persons, to each of which they paid divine honours: this writer tells us, as he is quoted by the author of the Essay on Spirit, in his *Prepar. Evang. lib. 7. cap. 15.* that, “after the second essence, comes the
“ HOLY SPIRIT, which they place in this royal dignity and
“ degree of the principality of those inferior beings, who
“ may want his assistance; who, therefore, obtaining the
“ third place, confers on those, who are inferior to him,
“ those excellent virtues which he himself received from
“ another, to wit, from the Divine Logos, his superior,
“ whom we said before was the second to the Supreme,
“ Unbegotten and Almighty God. So, says *Eusebius*, all
“ the *Hebrew divines*, after that God, who is over all, and
“ after this first-born WISDOM, pay divine worship to the
“ *third* and HOLY POWER, which they call the HOLY
“ SPIRIT, by which they themselves are illuminated, when
“ they are divinely inspired.” And *Zechariah*, in his seventh chapter, verse 12, complained, that “the people
“ hardened their hearts, lest they should hear the law, and
“ the words which the JEHOVAH of Hosts hath sent by his
“ *Spirit*, in the former prophets.”

I THOUGHT it necessary, and my *duty*, to mention these matters, in this place, to shew that a *plurality* in the DEITY, was always believed by the *patriarchs*, and the *Jews* after them; and to profess my own faith in the *Holy, Blessed and Glorious TRINITY*, three persons in one God, blessed for ever.



CHAP. VIII.

Observations upon certain passages in Josephus Acoſta's account of Mexico and Peru; and in Muller's relation of the ſeveral Ruſſian expeditions to the North-Eaſt; and ſome animadverſions upon the firſt inhabitants of Mexico and Peru.

 HIS author, in his *History of the Indies*, has been very extenſive in his account of the religious and other ceremonies of the *Peruvians*, as well as of other *Indians*: and, in the twenty-eighth chapter of his *ſiſth book*, he deſcribes their monthly feaſts and ſacrifices, and the purpoſes for which they were celebrated; wherein he has the following remarkable paſſage: as it is tranſlated into *Engliſh*, and published in 1604.

“ IT is ſtrange, ſays he, that the *Devil*, after his manner, hath brought a *trinity* into idolatry; for the three
“ images

“ images of the *sun*, called *Apomti*, *Churunti* and *Inti*;
 “ *quasqui*; which signifieth, *Father* and *Lord-Sun*; the
 “ *Son-Sun*; and the *Brother-Sun*. In the like manner,
 “ they named the three images of *Chuquilla*, which is the
 “ God that rules in the region of the *air*, where it *thunders*,
 “ *rains* and *snows*. I remember, that being at *Cuquisaca*,
 “ an honourable priest shewed me an information, which
 “ I had long in my hands, where it was proved, that
 “ there was a certain *guaca*, or oratory, where the *Indians*
 “ did worship an idol, called *Tanga-Tanga*, which they
 “ said was *one in three*, and *three in one*.”

THIS information, in my opinion, is a very important discovery, and lays open a most interesting scene towards elucidating more points than one in ancient history. Let us consider it, as having a near relation to the *Tangutian* idol; and we shall find sufficient reason to believe it is the very same with that described by *Strahlenberg*; because, the name of the third person in the *Tangutian* Deity, is *Tangara*; and the name of that in the oratory at *Cuquisca*, which the priest gave an account of to *Josephus Acosta*, is *Tanga-Tanga*, which the natives said was *one in three*, and *three in one*.

Now, it would be difficult to separate these agreements (which are in themselves very surprizing to me), or to attribute them to chance. Can it be said, that chance produced an idol in *Tangutia*, *Tibet*, and *Peru*, that the people intended to worship, as a Triune Deity, in each of these places? or, could it happen, that the name of the third person of that of the *Lamas* at *Tibet*, or *Tangutia*, which is *Tangara*, should be the appellation of that of *Peru*,

Tanga-Tanga, with only the difference of the letter (*r*); and that the *triune* system should be exactly understood the same way, in every one of these places? Surely each of these will be thought, by unprejudiced readers, to have arisen from the same source; and that the sacred notion, among the worshipers of the TRUE GOD, of a plurality in the *Godhead*, came to be idolized, by the attempts of perverse men, to represent him in such an image, and to lead mankind into an idolatrous, instead of a pure, worshiping of the TRUE GOD. The purity and simplicity of divine worship, in process of time, becomes lost in crowds of innovations, introduced by ambitious men, who, by crafty schemes, enslave the minds of the people, and govern those, of every rank, in the most absolute and despotic manner: and, thereby, alienate the just ideas of the true object of worship, and cause men to degenerate into an adoration of every kind of idolatrous representation.

WHAT is thus delivered, by this author, carries with it a very clear evidence of what we have endeavoured to prove; and, indeed, by the way, points out to a certainty, what was before barely surmised, concerning some parts of the great *American* continent's being peopled by colonies from *Tartary*. The agreement of the manners and customs of people, though never so remote from each other; the religious practices of the inhabitants of any two places being exactly the same; and the superstitious observations of certain things to be avoided, or put in execution, according to their notions of good or bad luck attending; but especially the essential, or chief point of their *theology* being the same, will surely put it beyond all doubt,

doubt, that the people are from the same origin; notwithstanding the distance of time and place, from their first separation. And if we reflect, that what formerly seemed to render it incredible that any *American* inhabitants should come from *Tartary*, was the vast distance which geographers laid down between the *Asiatic* and *American* continents; and that the late discoveries that have been made by the *Russians*, have placed them within a very moderate distance of each other; we shall not scruple to give it as our opinion, that the *Peruvians*, as well as the *Mexicans*, are of that stock that migrated eastward from the house of *Togarmah*, and some of the sons of *Shem*, with whom they mixed, in the south-eastern parts of *Tartary*, in process of time; and carried with them the essential points of the *theology*, though perhaps clouded very much by superstition and idolatry.

THERE is another very material circumstance, which proves them of this *stock*, I mention: it may be remembered, that I have said before, that *Togarmah* was the son of *Gomer*, eldest son of *Japhet*, and that he was the only one of *Japhet's* issue that settled eastward in the northern quarters, whence *Ezekiel* prophesied the house of *Togarmah* should come, upon the solemn occasion, spoken of by that *prophet*. Now, it was the constant custom of the descendants of *Gomer* and *Magog*, the fathers of the *Scythians* and *Gomerians* or *Celts*, to charge certain among them to retain the traditions of the deeds and genealogies of their ancestors, and hand them down in verse, from one to another, with the utmost care; and these were their *bards*, or *poets*, and *orators*, which all history confesses they

they had, and which are among the remains of them to this day, in *Ireland*, part of *Scotland*, and in *Wales*, as I have mentioned it before, which I have already proved.

Now, *Togarmab* being one of *Gomer's* sons, it must be granted, that he would follow the same custom with those of his uncles and brothers, in this, as well as in every other respect; and if this be granted, then there is a further powerful proof, that the *Mexicans* came from them, and those they mingled with in their migrations, from the descendants of *Shem*: because, according to the same author, *Josephus Acosta*, the *Mexicans* and *Peruvians* continued this custom, which, both the persons he mentions, and himself, were witnesses to.

THIS author, in his sixth book, chap. 7, treating of the manner of writing used by the *Mexicans*, declares, that “ they had some kind of letters and books among
“ them, whereby they preserved, after their manner, the
“ deeds of their predecessors. And that, in the province
“ of *Yu-latan*, where the bishoprick is, which they call
“ *de Honduras*, there were books of the leaves of trees,
“ folded and squared, after their manner; in the which
“ the wise *Indians* contained the distribution of their times,
“ the knowledge of the planets, of beasts, and other natural things, with their antiquities; a thing full of great
“ curiosity and diligence: it seemed to some pedant, that
“ all this was an enchantment, and magic art; who did
“ obstinately maintain, that they ought to be burnt, so as
“ they were committed to the fire; which, since, not only
“ the *Indians* found to be ill done, but also the curious
“ *Spaniards*, who desired to know the secrets of the coun-
“ try.

“ try. The like hath happened in other things ; for our
“ men, thinking that all was but superstition, have lost
“ many memorials of ancient, and holy things, which
“ might have profited much ; this proceedeth from a
“ foolish and ignorant zeal, &c.”

IN the same chapter, he tells us something of the manner of their writing their histories and kalendars, which were curious, because they had their figures and hieroglyphicks, by which they represented things in this manner : viz. “ Such as had form or figure, were represented by their proper images ; and such as had not
“ any, were represented by characters that signified them ;
“ and, by this means, they figured and writ what they
“ would.

“ BUT, for that their writings and characters were not
“ sufficient, as our writings and letters be, they could not
“ so plainly express the words, but only the substance of
“ their conceptions : and, forasmuch as they were accustomed to rehearse discourses and dialogues by heart,
“ compounded by their orators, and ancient rhetoricians,
“ and many *chapas*, made by their *poets*, which were impossible to learn by their hieroglyphicks and characters.
“ The *Mexicans* were very curious to have their children
“ learn these dialogues and compositions by heart ; for the
“ which cause, they had schools and, as it were, colleges
“ or seminaries, where the ancients taught children these
“ orations, and many other things, which they preserved
“ among them by tradition, from one to another, as perfectly as if they had been written ; especially the most
“ famous nations had a care to have their children taught,
“ which

“ which had any inclination to be *rhetoicians*, and to
“ practise the office of *orators*, to learn these orations by
“ heart: so as when the *Spaniards* came into their coun-
“ try, and had taught them to read and write our letters,
“ many of the *Indians* then wrote these orations, as some
“ grave men do witness, that had read them. They did
“ also write these discourses after their manner, by *cha-*
“ *acters* and *images*; and I have seen, for my better sa-
“ tisfaction, the *Pater Noster*, *Ave Maria*, and *Simbol*, or
“ general confession of our faith, written in this manner, by
“ the *Indians*. And, in truth, whosoever shall see them,
“ will wonder thereat; for, to signify these words, *I a*
“ *sinner do confess myself*, they painted an *Indian* upon
“ his knees, at a religious man’s feet, as one that was
“ confessing himself. And for this, *to God most mighty*,
“ they painted three faces, with their crowns, like to the
“ *Trinity*.”

In his eighth chapter, he says: “ Before the *Spaniards*
“ came to the *Indies*, they of *Peru* had no kind of writ-
“ ing, either letters, characters, cyphers, or figures, like
“ those of *China*, or *Mexico*; yet preserved the memory
“ of their antiquities, and maintained an order of all their
“ affairs, of peace, war and policy; for that they were
“ careful observers of traditions, from one to another;
“ and the young ones learned, and carefully kept, as an
“ holy thing, what their superiors had told them, and
“ taught it, with the like care, to their posterity; thus
“ following the same method, of handing down to poste-
“ rity their memorable transactions, which, it is very well
“ known, the *Gomerians*, *Magogians*, and every other
“ tribe of *Japhet’s* issue, had ever practised.” Ob-

Observations upon the Russian discoveries, to the north-east of Tartary.

FROM what has been said, if these remarkable particulars are duly connected, and a proper and impartial attention paid them, they will amount to a very striking proof, that *America* was peopled from the *Eastern* parts of *Tartary*; and that it could not be many centuries after the flood, that a monarchy was founded in *Mexico*. The chief difficulty that seemed to occur to the curious inquirers, who formerly considered this matter, was the vast distance which they supposed to have been, between the most *Eastern* land of *Asia*, and the most *Western* of the *American* continent; and, certainly, such considerations would have great weight against every proof arising from the manners, customs, religion and other circumstances of the people in both places; upon account of the supposed long navigation, which could hardly be thought in the power of the people of *East Tartary* to perform: and yet, I must confess, that a sameness in the most weighty customs of any two people, though at never so great a distance, would influence me to think them sprung from the same source, in former ages, notwithstanding any argumentative supposition that might be brought against me; because I really think it impossible, that an exact agreement can be in any distant places, between the manners, &c. of the people, by chance; especially too, when such a similarity is visible in the majority of their customs. However, the case is far otherwise than was suspected, with regard to the distance, by sea, from *Asia* to *America*. The

several expeditions made, from time to time, by the *Russians*, in order to bring the most *Eastern Tartars* to pay them tribute, has been the cause of communicating to our knowledge, the true situation and distances of these parts; and as the messengers, who were sent out upon that business, had orders to take an account of the latitudes and longitudes of places, as well as produce of the countries, and nature of the people, we have now very sufficient proofs, that both continents are so near each other, as to remove all manner of doubt concerning the first inhabitants of *America*, on that side of the world.

WE find, by Mr. *Muller's* account, as published by *T. Jefferies*, in 1761, of the Voyages from *Asia* to *America*, for compleating the discoveries of the north-west coast of *America*; and his Summary of the Voyages made by the *Russians* on the *Frozen Sea*, in search of a north-east passage, “ that there is a real separation between *Asia* “ and *America*; that it consists only in a narrow streight, “ and that within this streight one, or more, islands are “ situated; by which the passage from one of these parts “ of the world to the other, is facilitated. From ancient “ times the inhabitants, of each of these parts of the world, “ had knowledge of each other.”

To these it will not be foreign, nor unentertaining, to add several more extracts from this author's accounts, which will serve to corroborate my sentiments, concerning the peopling of *America* this way, and prove what I have made my chief point in this undertaking, all along; by which all cavils will probably be removed and prevented, concerning these matters, and the industry and perseverance

verance of the discoverers sent out, through a series of the greatest hardships ever suffered by mankind, be duely honoured.

“ WHAT *Nikifor Malgin* says above, (continues our author) of bearded people in an island in the *Penschinskan Sea*, the inhabitants of *Anadirskoy Ostrog* say of the continent, which lies over-against the habitations of the *Tschutkschi*. There is said to live in that country, a people who have a great deal, in common, with the *Russians*; not only with respect to *beards* and clothing, but likewise in their trades and employments: the *Tschutski* get platters, and other wooden vessels, from them, hardly to be distinguished from those made in *Russia*. Some believe they are really descended from the *Russians*, and that their ancestors were driven by shipwreck to this country, where they have remained.

“ IT is said, that, in the year 1715, there lived a man of a foreign nation, at *Kamptschatka*, who, upon account of the *Kamptschatkan* cedar nuts, and the low shrubs on which they grow, said, that he came from a country, where there were larger cedars, which bore bigger nuts: that his country was situated to the east of *Kamptschatka*, and that there were in it great rivers, which discharged themselves westward into the *Kamptschatkan Sea*: that the inhabitants called themselves *Tontoli*; they resembled, in their manner of living, the people of *Kamptschatka*, and made use of leathern boats, or *baidares*, like them: that, many years ago, he went over, with some more of his countrymen, to *Karaginskoi Ostrow*, where his companions were slain by the

“ inhabitants, and he alone made his escape to *Kampt-*
“ *schatka*.

“ ON *Karaginska Ostrow*, an island opposite the river
“ *Karaga*, by which it is called, it is said, in the subter-
“ raneous dwellings of the inhabitants, there are observed
“ great beams of *pine* and *fir trees*; with which these
“ caves are partly wainscotted: the inhabitants being
“ asked whence they had these beams, since such kind of
“ wood was not found in *Kamptschatka*, or the neigh-
“ bouring islands, they made answer: that sometimes
“ they were driven on shore by easternly winds, when, for
“ want of wood in the island, they made use of them.

“ IT has ever been observed, in *Kamptschatka*, that in
“ winter time a strong east wind drives *ice* to the *Kampt-*
“ *schatkan* coast, in two or three days; and then certain
“ birds annually fly from the *East*, which, having remained
“ some months on the coasts of *Kamptschatka*, return
“ back. What else can be concluded from this, but that
“ the continent opposite the country of the *Tschutkschi* ex-
“ tends southward of *Kamptschatka*?”

THESE are facts, which plainly demonstrate, that a land, producing great trees, lies eastward of the most eastern promontory of *East Tartary*, which is the country of the *Tschutkschi*, as well as of *Kamptschatka*, and very near them too, or an easternly wind could not bring over ice, in so short a time as is just mentioned. Besides, the timber that floated to the island must have come from *North America*, most parts of which, that we are acquainted with, produce pines and firs; for none of the islands of *Tartary*, so far north, produce any trees, nor even most of *Kamptschatka*, though in a lower latitude. THERE

THERE are numbers of facts, which confirm the opinion, that the land opposite the country of the *Tschutkschi* is the *American* continent: it is asserted, by Mr. *Muller*, that *martins* are found there; and that it is certain the *Tschutkschi* get cloaths of *martins* skins from thence, which creatures, he says, are not to be met with, even in the most *Northern* countries, nor in *Siberia*, except in the dominions about *Catherinebourg*, and the *Issettischen* province: these animals only frequent and inhabit woods and forests, where trees abound, and spend more of their time upon the boughs of trees, than on the ground; therefore it is no wonder they are not inhabitants of barren, cold places, destitute of that shelter and defence they naturally require.

SOME travellers, who were in *Louisiana*, report, that a great river flows westward into the sea, from the head of the *Missouri*; and, though they do not pretend to have been on it, yet they have had intelligence of it from the heathen nations that live there. Now there can be no doubt, but that many rivers run westward into the *Kampt-schatkan Sea*, as well as more southward, all along the *Pacific Ocean*; nor is there any question, but that, if the *French* had paid due attention to the heads of rivers, and observed their courses in the inner parts of *Louisiana*, and west of the *Mississippi*, they would have found several running westward; which would be the surest method of being acquainted with all the continent of *America*.

BUT, to pursue our account of some particular customs, common to the *Western Americans*, and the people in *North eastern Tartary*, let us see what some of Captain *Bearing's*

Bearing's people found, who were sent on shore, when he discovered the *American* coasts. *Chitrow*, a master in his fleet, commanded those who were sent off; and he went among some small islands, near the continent, and in one of them found some empty huts (*Voyages from Asia to America*, page 42, by *Muller*); and it was supposed, the inhabitants of the continent used to come thither, on account of the fishery. These huts were formed of smooth boards, in some places carved, whence it may be concluded, says *Muller*, that the inhabitants are not quite so wild and uncivilized, as those in *North America* are generally described to be.

He found, in a hut, a small box of poplar; a hollow earthen ball, in which a stone rattled, like a toy for children, and a whetstone, on which it appeared that copper knives had been sharpened. Now, even in *Siberia*, in the uppermost parts on the river *Janisei*, all sorts of edge tools of copper have been found in the ancient pagan graves, and none of iron; which is a proof, that the use of copper has been of greater antiquity, in those regions, than that of iron.

Mr. *Steller*, who accompanied that expedition, went on shore with them; and he employed himself chiefly in gathering plants, of which he brought so great a quantity on board ship, that it took him up a considerable time afterwards to describe them. His whole stay there was not above six hours; for, as soon as they had taken in a sufficient quantity of water, he was, with great reluctance, obliged to go on board again. Afterwards, his descriptions of these plants were inserted, by Professor *Gmelin*,
in

in the *Flora Siberica*. Besides the plants, *Steller* observed some other things, which are very worthy of being known: he met with a cellar, and in it store of red salmon, and some of the herb *spondilium*, which was dressed for food, in the same manner as in *Kamptschatka*; there were also ropes, and all sorts of household furniture; he came to a place where the *Americans* had just before dined, but who, on sight of him, ran away. He found also an arrow, and a wooden instrument to procure fire, made in the same manner as they have them at *Kamptschatka*; which consists of a board with several holes in it, and a stick; the one end of which is put into a hole, and turned swiftly about, between the hands, till the wood within the hole begins to burn; when they have tinder ready, which they light, and so make fires when they think proper.

Van Strahlenberg, where he mentions *Kamptschatka*, thinks there are many reasons for believing this country was formerly contiguous to *North America*; and that, even to this day, there remains a communication, by means of a chain of islands: his motives for this notion of a contiguity, I cannot comprehend; but it is plain, that he was not well acquainted with the true situation of those places, however accurate he may have been in laying down his map of *Siberia*, and the neighbouring parts. He thought the communication between the *Kamptschatkan* and *American* shores, was by a chain of islands; and he called this country the *Jecco* of the *Chinese*, and *Jesso* of the *Germans*: but we are now better informed where this *Jesso*, or *Jedso*, lies; and that, in several places, the *American* may

may be discerned from the *Asiatic*, or *Tartarian*, shores. This is ascertained from the observations made in the *Russian* expeditions, and faithfully published by Mr. *Muller*, both in his accounts of them, and in the map which is laid down for their better illustration; from which it appears, that their distances are surprizingly small, of which I shall mention the particulars, after remembering a few more of the customs, in which the people of both continents seem greatly to agree: it is well known, that some inhabitants of both have no fixed habitations, but rove from place to place, with their herds and families; some, in both, as the *Peruvians* and *Kamptschatkans*, hang their dead on trees, exposed; some *Indians* live in huts built upon four pieces of timber, at a considerable distance from the ground; so do the inhabitants of many parts of *Tartary*.

THE forceries practised in almost innumerable places in *Tartary*, and even in *Lapland*, with and without drums, are found among the *Americans*, in a great measure similar to those of the former; notwithstanding the same notion, among many of the nations on both continents, of a SUPREME BEING governing all things. Another most striking argument, for the first peopling of *America* from *Tartary*, is, that no horses were found there by the *Spaniards*; but that, in their stead, the people in several places were found to make use of rein deer, and, in others, dogs to draw their burdens. Now no one will deny, but that both these methods are the constant practice of the most *Northern Tartars*, from one end of the *Frozen Sea*, to the most *Eastern* promontory of the *Tschutkschi*.

Tschutkschi. We know rein deer are common beasts for draught, or burden, in *Lapland*, *Russia*, *Tartary*, &c. and whoever reads *Muller's* account of the *Russian* expeditions, I mentioned before, will find, that when some of the adventurers were obliged to travel over land, they hired dogs to carry their goods, and often themselves, for many leagues, there being neither horses nor rein deer to be had in those parts. If it be objected, that no parts of the world produce horses in greater numbers than *Tartary*; it will hold true of the more fertile temperate nations, where there is naturally plenty of proper forage for them; but no horse could live in regions so far north, where the ground is perpetually covered with snow, and where nothing fit for the nourishment of that noble animal is to be found; in a word, where no animal, of any use to mankind, could ever find food, but the rein deer, by scraping away the snow, and eating the poor moss, and such like herbage, there; and the dogs, which they feed with a certain allowance of dried fish only; whereas, in the whole range of *Southern Tartary*, which is a prodigious tract of land, horses abound; which appears from what is said before, where we had occasion to mention the prophesy of *Ezekiel*: and from hence, it is easy to conclude, that in those northern latitudes, for it is in those the continents of *Asia* and *America* approach each other the nearest, it would be wholly impracticable to bring horses from the more southern parts; for they would perish with cold and hunger: and, consequently, there could not be any horses found in *North America*. The people, we know, can shift for themselves, and dwell in those places, from whence

H h

they

they failed over to *America*; but could not carry horses along with them: and in the more southern latitudes, where horses are common enough, the shores of the *Eastern* and *Western* worlds were at too great a distance for transportation by sea, over the great *Pacific Ocean*, in those early times.

THIS brings us to mention briefly the points of land, on both sides, with the places of nearest communication between them, as laid down in *Muller's* map, copied by Mr. *Jefferies*. The river *Lena*, one of the greatest that empties itself into the *Frozen Ocean*, opens into it by five great mouths, each of which forms, from the place where it is divided, a large river for about one hundred miles, more or less; and it is from the most eastern mouth of the five, that the adventurers took their departure, at the most proper season of the year, to sail by way of coasting round to *Kamptschatka*, and wherever else they were ordered by the court of *Russia*, in order to make new discoveries. It appears, that this course was anciently much frequented; although, of late, those ships that were sent out, had suffered much hardship, and run through many dangers, from the floating ice they so often met with, in their passage. They often run into the mouths of rivers for shelter, by the way, and so remained many months, wherever they could find any manner of accommodation, to wear out the inclemency of the weather, before they could proceed; and, at last, in the year 1648, three *Russian* ships set out from that river, and coasted it towards the great head of land, called the land of the *Tschutkschi*, whose extent is not known; one of which
2 only

only sailed round it, and arrived at *Kamptschatka*. It was then known, that the two continents were not contiguous; but, at the same time, it was made manifest, that the sea that divided them was but a very narrow streight, in comparison of the vast distance that was formerly suspected. The following notices of the distances in the nearest points of their approximation, as laid down by *Muller*, will be both agreeable and necessary, in this place; in order to shew how practicable a passage the *Tartars* had to the *American* shore, and that in several places, and in different latitudes.

To begin then, we shall take notice first of the distance between the most eastern promontory of *Asia*, to the *American* coast, and this is a part of the land of the *Tschutkschi*, which lies between the seventy-second and seventy-fifth degrees of north latitude, and is a peninsula, being divided by a narrow neck from the more southern parts of the land, which these people inhabit, down to the river *Anadir*, and the country of the *Jukagiri*, a people situated above the northernmost parts of *Kamptschatka*, which is divided from that people by this river. Now, from the most eastern point of this *peninsula*, to the opposite shore of *North America*, according to the scale laid down in Mr. *Jefferies's* map, it is not more than 150 *English* statute miles, being exactly at the end of the 73d degree of north latitude, longitude about 206: below this, the streight widens to about double that breadth; but in the latitude of 67, it grows narrower again, where, from two points of land, over to the *American* coast, discovered by Surveyor *Gwosdew*, in 1730, the distance is less than that

mentioned above: and, if we consult Mr. *Green's* remarks upon the new chart of *North America*, in six sheets, printed in 1763, for Mr. *Thomas Jefferies*, we find, in the note, page 25, that, "according to later informations, "the distance is twenty-four leagues scarce, from the most "east part of *Siberia*, to the nearest land opposite; but "whether it be *America*, or an island, is yet uncertain." Now, if it be an island, it cannot be at a very great distance from the *American* shore; because the *Tschutkschi* have an intercourse with the *Americans*, as was mentioned before, in trading with each other for several necessaries. In going further south, to the sea of *Anadir*, so called from the river taken notice of above, there is a land's end, near which an island, called *St. Laurence*, projects, from the eastern coast of which, it is no more than two hundred miles to the *American* continent, and this is in the latitude of about 64. It was here, that eight men of the *Tschutkschi* came on board Captain *Bering*, while he was on his course, by this island, into the sea of *Anadir*, to *Kamptschatka*. This commander sailed along the coast of the *Korjacks*, till he passed the land's end of this country, called *Oluſorowskoy Nos*, which is the beginning of the *Kamptschatcan Sea*; and when he had doubled this cape, he steered till he arrived upon the coast of *Kamptschatka*, between the 56th and 57th degrees of north latitude.

FROM this place, due east to the opposite *American* shore, it is about 500 miles; but there are four islands situated nearly in the middle of this sea, between the two shores, by which a frequent communication might be kept

kept up, between the inhabitants of *Kamptschatka* and those of *North America*: the most eastern of these is called *Bering's Island*; because here he was cast away, and died. Now, the *American* land, due east of this island, was indicated by the inhabitants of *Kamptschatka*; and it is asserted, by navigators, that it may be seen from that island. There are several more islands to the southward of these four, which lie east of the land's end of *Kamptschatka*, at very trifling distances from each other, running due east and west, in a chain, till the most eastern of them comes close to *America*. There are ten or eleven of these islands; round which, both captains *Bering* and *Tschirikow* sailed into the *Pacific Ocean*, and, in 1741, both of them discovered the *American* shore; the former, in the latitude 60; and the latter, in latitude 56, and much about the same time, ten or twelve degrees to the northward of *New Albion*, which lies north of *California*. Now this chain of islands mentioned, and the southern part of the *American* land, to which they run, are in the latitude of 51 and 52, and, the latter, longitude 194; for that land, at this place, projects thus far to the southwest; but then, the coast begins to run back again northeast, till it comes to the 62d degree of latitude, and of longitude 230, and is the northern bound of the great *Pacific Ocean*.

FROM the land's end of *Kamptschatka*, a chain of islands, called the *Kurilian Islands*, begins, whose inhabitants trade and correspond with one another, and with those of the continent of *Kamptschatka*; and these islands run in a southwest direction, till they fall upon the *Japan* isles.

isles. For their particular description, I refer the reader to Mr. *Muller's* account, and shall only observe further here, that these islands, perhaps, have trade and correspondence, with that *chain* of islands which runs over eastward from them to the *American* shore, mentioned above; for, from the first and second of the *Kurilian Islands*, over to *Seduction Island*, which is the first, in an eastern direction, is but 300 miles, and the respective distances between this whole chain so little, that they might easily pass from one to another, in order to reach the *American* coast, some of them being very close to it, as well as near one another. Thus I have enumerated several places, which the inhabitants of these parts of *Asia* might have passed over to *North America*, with great ease; and, indeed, there is scarce a point, from the latitude of 51, along the whole strait, to 74, north, that can be thought at too great a distance for such a passage.

It is, however, no great wonder that authors were so incredulous, as to the probability of inhabitants passing over from *Asiatic Tartary* to *North America*, considering the vast distances which two eminent geographers, *Moll* and *Senex*, have laid down between them; but a comparative view of the differences between them and *Jefferies's* chart of *North America*, as projected from the *Russian* discoveries, will remove all manner of difficulties about it; for there appears to be sixty degrees difference of longitude, between *Moll* and the chart laid down in the *Russian* discoveries, of the most eastern coast of *Siberia*; and twenty degrees difference of the most west coast of *America*, which makes a vast extent of country gained by the latter, where-
by

by the intervening sea is reduced to a streight, for several degrees of north latitude: so that these later observations have reduced the passage from *Asia* to *America*, to less than 100, in several places, which *Moll* and *Senex* have made more than 1000, leagues.

The comparative table of the latitudes and longitudes of the nearest opposite coasts of Asia and America, is printed in the first sheet of the charts mentioned, and is as follows:

West of <i>London</i> longitude.		This Chart.
Most E. coast of <i>Siberia</i>	by <i>Moll</i> 130° 00'	190° 00'
	<i>Senex</i> 137 00	
Most W. coast of <i>Amer.</i>	by <i>Moll</i> 140 00	160 00
	<i>Senex</i> 140 00	
60 00 difference of <i>Siberia</i> .		
53 00		
20 00 of <i>America</i> .		
20 00		

Latitude		This Chart.
Most E. coast of <i>Siberia</i>	by <i>Moll</i> 72° 00'	72° 00'
	<i>Senex</i> 72 00	72 00
Most W. coast of <i>Amer.</i>	by <i>Moll</i> 50 00	70 00
	<i>Senex</i> 50 00	70 00
00 00 difference of <i>Siberia</i> .		
20 00 of <i>America</i> .		
20 00		

BUT,

BUT, before we dismiss this subject, of the peopling *North America*, it will be necessary, and not very foreign to our general plan, to give a short sketch of some opinions concerning it, from an ingenious and learned author, the Reverend Mr. *Catcott*, which I had heard nothing of till very lately, though his book was published eleven years ago, entitled, *Remarks upon the Bishop of Clogher's Vindication of the Histories of the Old and New Testaments, &c.*

THE vicinity of the *Asiatic* and *American* shores, just mentioned, and the other anecdotes which accompany the *Russian* account of it, would certainly induce the reader to think this, at least, one way by which *North America* was peopled; but, perhaps, inhabitants arrived there from other parts; by some, it is believed that ships were driven thither from *Phœnicia*; by others, north-westward from the most north-western parts of *Europe*, and by other ways; for which the reader is referred to *De Laet's* Notes upon *Grotius, De Origine Gentium Americanarum*. And, therefore, we shall here give some account of the opinion of the reverend gentleman mentioned, as it is very singular, and founded upon an interpretation of the text, which mentions the division of the earth in *Peleg's* days.

THE authors of the Universal History, which have so often entertained, and been serviceable to, me, seem to think, “that the more received opinion, and the most agreeable to Scripture, is, that the division of the earth, in the days of *Peleg*, and the dispersion of mankind at *Babel*, were one and the same transaction.” See vol. i. page 358, after having mentioned the sentiments of several writers;

writers; but Mr. *Catcott* adopts another notion of the matter, and makes the *dispersion*, and the *division* of the earth, two separate transactions: in which, with the addition of several ingenious arguments of his own, he follows that celebrated biblical critic, *Bengelius*, whose words are these, in his *Ordo Temporum*: “*Peleg* was named
 “ from the division of the earth, which happened in his
 “ days. The earth, after the deluge, was divided by de-
 “ grees, by a *genealogical* and *political* division, which is
 “ expressed by the word נפצו and נפרדו. But a very
 “ different kind of division is meant by the word נפלגה
 “ (*NEPELEGE*), namely, a *physical* and *geographical* divi-
 “ sion, which happened at *once*, and which was so re-
 “ markable, and of such extent, as suitably to answer the
 “ naming the patriarch therefrom. By this word (*PELEG*)
 “ that kind of division is principally denoted, which is
 “ applicable to *land* and *water*. From whence, in the
 “ *Hebrew* tongue, *Peleg* signifies a *river*; and, in the
 “ *Greek*, ΠΕΛΑΓΟΣ, the *sea*.” From this meaning of the
 word, our author says, we may conclude that the earth
 was *split*, or *divided asunder*, for a very great extent, and
 the *sea came between*, in the days of *Peleg*. Now, he
 thinks, from the disjunction of *America* from this part of
 the world by a great sea, it may be allowed, that this was
 the *grand division* intended by the passage under consider-
 ation. And, therefore, he supposes, with *Bengelius*, “ that
 “ soon after the confusion and dispersion, some of the sons
 “ of *Ham* went out of *Africa* into that part of *America*,
 “ which now looks towards *Africa*: and the earth being
 “ *divided*, or *split asunder*, in the days of *Peleg*, they,
 I i “ with

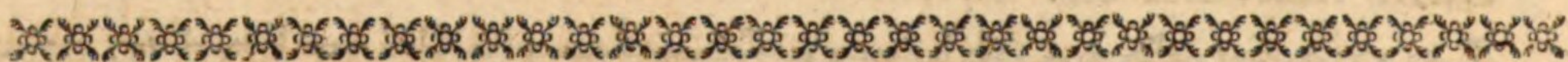
“ with their posterity, the *Americans*, were, for many
“ ages, separated from the rest of mankind, &c.” Our au-
thor, in order to strengthen this explanation, brings two
quotations from two ancient writers ; one from *Plato*, and
another from *Ælian’s History* of various things. *Plato*
introduces an event, which happened in the most early ages
of the world, in his *Timæus*, of a vast tract of land, or an
island, greater than *Lybia* and *Asia*, situated beyond the
bounds of *Africa* and *Europe*, which, by the concussion
of an earthquake, was swallowed up in the ocean. *Plato*
introduces this fact, as related by *Solon*, who, while he
was in *Egypt*, had heard it from an old *Egyptian* priest ;
when he discoursed with him concerning the most ancient
events. The priest informed him, “ that this island was
“ called *Atlantis*, and was larger than *Lybia* and *Asia* ;
“ that it had an easy passage from it to many other islands,
“ and from these to all that continent, which was oppo-
“ site ; that, within the mouth, or entrance of the ocean,
“ there was a gulph, with a narrow entry ; but that the
“ land, which surrounded the sea, called *Pelagos*, where
“ the division was made, might justly be called a conti-
“ nent. In after-times, there happened a dreadful earth-
“ quake and inundation of water, which continued for the
“ space of a whole day and night, and this island, *Atlantis*,
“ being covered and overwhelmed by the waves, sunk be-
“ neath the ocean, and disappeared, &c.”

THE other narrative, from *Ælian*, is as follows, which
corroborates this, and, indeed, would incline one to be-
lieve the tradition of so great a catastrophe could not arise
without some just foundation ; he says : “ *Theopompus*
“ relates

“ relates a certain discourse, that passed between *Midas*,
“ the *Phrygian*, and *Silenus*; when these two had dis-
“ coursed of many things, *Silenus*, above all, tells *Midas*,
“ that *Europe*, *Asia* and *Lybia* ought to be considered as
“ islands, which the ocean wholly surrounded; and that
“ the part of the world, which lay beyond this, ought
“ only to be esteemed the *continent*; as it was of an im-
“ mense extent, and nourished very different, and vastly
“ larger kinds of animals, than this side of the world.”
Then our author says, “ from what has been offered, we
“ may conclude, that *Africa* and *America* were once
“ joined, or, at least, separated from each other, but by a
“ very narrow gulph; and that, some time after the flood,
“ the earth was divided, or parted asunder, probably by
“ means of an earthquake, and then this middle land
“ sunk beneath the ocean.”

I HAVE set down this very singular tradition here to en-
tertain the reader, who may never have had any notice of
it, nor of this learned author, who has taken it up, to
prove a real *geographical* division, or separation, of the
earth: nor can I venture to say, he had not a probable
foundation, at least, to go upon; because, as I have before
suggested, that none but *Nimrod's* people were concerned
in the affair of *Babel*, the confusion, or dispersion, which
was a *judicial* event upon the offenders only, could not
well be accounted a division of the earth; especially too,
as the people of *Japhet* and *Shem* were now in possession
of their respective settlements, in places remote enough
from this scene of action among the *Nimrodians* in *Shinar*.
Besides, if a political division of the earth was to be in the
case,

case, there could be no plan whatever formed to make such a one, unless the number of sharers was determined; and this would be hard to do, when *Peleg* was born; because the increase of mankind was so great, at that time, that this was impossible: and all that can be said about an appropriation of countries, is only what *Moses*, and the *Irish Records*, have delivered, in general, that *Shem's* issue migrated eastward, *Ham's* southward, and *Japhet's* northward and westward. And, as to any subdivisions of lands, or territories, they certainly were made among men, all along, according to their respective conveniences, rivalships, or power, and that with much the same strife and warfare that states are involved in, in our own times, about such matters.



CHAP. IX.

The Welsh and Irish languages compared; the cause of the degeneracy of changes made in them; of their close affinity; as also of others of Europe with them; a summary account of the present state of the several languages of Europe; and a list of about one thousand words in the Welsh and Irish, having the same signification, tending to prove they were originally the same.

 AM, in this chapter, to shew, that the *Gomerian* and *Magogian*, or *Welsh* and *Irish* languages, were originally the same, without any the least variation, until the introduction of the *exotic* words, from

the incursions of *Phœnicians* and *Egyptians* into the isles of *Elisba*; which made some alteration in the *Gomerian*, whilst the *Magogian* tongue remained in its own pure state, through all the northern migrations, till they arrived in *Ireland* and *Scotland*: which, besides the proofs in the foregoing part of this work, I shall enforce, by a comparative view of a great number of words from each, which will serve to demonstrate, that the agreement between them could not be the effect of chance, but of their having been the family language, at least, of the house of *Japhet*. In this pursuit, I shall all along make occasional remarks, by which many of the causes of the mutilation and degeneracy of languages, will manifestly appear.

It is not my intention, in this work, to make any enquiry into the affinity that might be suspected between the *Magogian* and *Hebrew* tongues; but I am inclined to think, that the latter was the language that was used chiefly in *Shem's* family, and their issue, if not also in those from *Ham*, until that confusion happened to his grandson's, *Nimrod's*, people; and, indeed, that both were dialects of an antediluvian principal language. But a research of this kind might easily be pursued, by professors of the *Eastern* tongues, through the several dialects of the *Hebrew* and *Chaldaic* languages, upon such a plan as I have made my rule, in pursuit of those of *Europe*, which is the principal business of what I am about.

If we enter into a little reflection upon our own language, we shall find, that the same word is pronounced
differently

differently in different places, and, accordingly, such persons as are not versed in classical learning, will be apt to write as they pronounce; and so lose the original root of the word. This is one cause of the degeneracy of a language, and often of the alienation of the true sense of the expression.

ANOTHER cause of the introduction of new words into a language is, that, in the original migration of a people, they meet a great number of things, which were unknown in the places from whence they departed; for the productions of nature, and other incidental matters, are not the same in all places; and hence an invention of new words must ensue.

AGAIN, in a long tract of time, when the subdivisions of the same people have been settled in remote places, and their language, which, before their separation, was the same, has undergone, in each division, in habitations very remote from one another, several such changes as I have mentioned; they have appeared very strange and different to their former relations, in their future incursions and depredations, which history furnishes innumerable examples of.

THERE are many more incidents, than what I have mentioned above, to prove this, by observing which, we shall see further into the causes of the mutilation of languages; and these changes consist in a deviation of the sense, or a different syllabication, and, consequently, pronunciation, of the same word; still retaining the same signification; and, at the same time, having their original identity so easily discernible, as to admit of no manner of doubt.

Such

Such deviations are very common in the *Cornish* and *Armoric* dialects of the *Gomerian*, and are many also between this and the *Magogian*; which will appear in the course of the list of words at the end of this chapter, in these two sister tongues, as well as in others that may be derived from them.

LET us, however, by way of exemplification, first attend to the present state of some languages of *Europe*, which have a considerable share of the *Latin* in them; and these are the *French*, *Italian* and *Spanish*. In every one of these, we shall find a very remarkable mutilation of the same word, and that alteration different in each; a few examples will not be improper here, and they are made by the addition of initial letters, or the transposition of either letters, or of intire syllables:

<i>Latin.</i>	<i>French.</i>	<i>Latin.</i>	<i>French.</i>
Numerus	Nombre.	Schola	Escole.
Nux	Noix.	Pater	Pere.
Avena	Avoine.	Mater	Mere.
Mare	La mere.	Frater	Frere.
Salix	Saule.	Soror	Sœur.
Scio	Sai.	Altus	Hault.
Salto	Saute.	Oleum	Huile.
Scire	Savoir.	Pecator	Pecheur.
Rex	Roi.	Regnum	Royaume.
Species	Espece.	Sequor	Suivre.
Spargere	Esperdre.	Ostrea	Huitre.
Sperare	Espere.	Afcia	Hache.
Spina	Espine.	Pauper	Pauvre.

And innumerable others, through the *French* language.

Latin.

<i>Latin.</i>	<i>Spanish.</i>	<i>Latin.</i>	<i>Spanish.</i>
Tepidus	Tivio.	Furnus	Horno.
Virgula	Vara.	Fagus	Haia.
Vacca	Vaquilla.	Fame	Hambre.
Oppositus	Apuesto.	Ostrea	Offia.
Honoratus	Onrado.	Urfus	Offo.
Umbilicus	Ombligo.	Reliquus	Relieve.
Homo	Hombre.	Operare	Obrar.
Humerus	Hombro.	Nomen	Nombre.
Audio	Oygo.	Farina	Harina.
Hodie	Oy.	Fatum	Hado.
Falco	Halcon.	Fœnum	Heno.
Ferrum	Hierro.	Formosus	Hermoso.

And thus it is in most of the *Spanish* words, which have a *Latin* origin, and they are the greatest part of that language.

<i>Latin.</i>	<i>Italian.</i>	<i>Latin.</i>	<i>Italian.</i>
Diurnus	Giorno.	Petestas	Podesta.
Hodie	Oggi.	Bonitas	Bonta.
Modius	Moggio.	Sternere	Atterare.
Radius	Raggio.	Sternutatio	Starnuto.
Cicada	Cigala.	Postea	Poscia.
Odor	Olore.	Bestia	Biscia.
Perdix	Pernice.	Angustia	Angoscia.
Pectus	Petto.	Turma	Chiurma.
Pectitus	Pettinato.	Spernere	Sprezzare.
Pecorarius	Pecoraja.	Spisse	Speffamente.
Capitolium	Compidoglio.	Spissus	Speffe.
Patronus	Padrone.		

IF we were thus to travel through these three languages, we should find not only such peculiar changes in the whole of what is derived of the *Latin*, in each ; but also the like *idiomatic* alterations in the rest of these tongues, from whatsoever origin they are sprung. Again, the same kind of differences are also manifest between the *Greek*, and the *Latin* derived from it, which will appear in the following short list of words :

ἀμάω	meto.	κύμβη	cymba.
ἀμέλγω	mulgeo.	πίνω	bibo.
μαλακός	mollis.	βύας	bubo.
κλήίζω	claudio.	κύφθ	gibbus.
ἀρύω	haurio.	χαμαὶ	humi.
ὔραξ	forex.	βασκαίνω	fascino.
σίσαρθ	fifer.	πηκθός	fixus.
ὀμφαλός	umbilicus.	κλαίω	fleo.
τρυτάνη	trutina.	φλέγω	flagro.
ταράσσω	tristis.	βρέομαι	fremo.
φύση	vesica.	φυκόω	fuco.
κόρυλλθ	corylus.	θραύω	frio.
δαμάω	domo.	φλυαρός	frivolus.
μάρμαρθ	marmor.	ρίγθ	frigus.
ὄμαλθ	fimilis.	φυγή	fuga.
κώπη	capulus.	μύρμηξ	formica.
κάλαμθ	culmus.	πρῶτθ	primus.
κύκνθ	cygnus.	βίω	vivo.
κύαθθ	cyathus.	ἰξός	viscus.

AND, in a word, the same kind of mutilation in the *Greek* and *Latin* words, derived from the ancient *Pelagian*, now the *Gomerian* or *Magogian*, in its original seat, the isles of *Elisba*, or *Greece*; while it was forming of the mixture of that language with the *Phœnician* and *Egyptian*, mentioned before. See the annexed specimen:

<i>Gomerian.</i>	<i>Magogian.</i>	<i>Greek.</i>	<i>Latin.</i>
Yn aur	an uair	ώρα	hora.
Korn		κέρας	cornu.
Braich		βραχίων	brachium.
Kaled		χαλεπός	
Koron	choroin		corona.
Kybhigl	chuvachail		cubiculum.
Lhavyr			labor.
Rhyn, truyn, rin, fron,		ῥῖν	
Trift		τρυσός	triftis.
Ysgraf	fgaffa	σκάφη	scapha.
Kar	chara	καρίεις	carus.
Gur	fear	ἀνὴρ	vir.
Guin	fin	οἶνος	vinum.
Novio	fnav	νέω	no.
Pyfk	jasg	ἰχθὺς	piscis.
Arriant	airgidh	ἀργύριον	argentum.
Tervyn	teor	τέρμα	terminus.
Melin	meile	μύλος	mola.
Kant	cheadh	ἐκατὸν	centum.
Enu	ainm	ὄνομα	nomen.
Kene	chana	κύων	canis.
Einion	ineoin	ἄκμων	incus.

<i>Gomerian.</i>	<i>Magogian.</i>	<i>Greek.</i>	<i>Latin.</i>
Deilen	dulein	φύλλον	folium.
Kog	chuach	κόκκυξ	cuculus.
Kany	canam	ᾄδω	cano.
Kaneyeur	cantaire		cantator.
Pen	cean	κεφαλή	caput.
Karcher	carchair		carcer.
Koloun	culv	κάλαμος	culmus.
Kredy	credeim		credo.
Gurygio	coirigim		corrigo.
Fauydh	faich		fagus.
Kuyr	cheir	κερός	cera.
Sun		τόνος	sonus.
Byu	bio	βίος	vita.
Mettel	miotai	μέταλλον	metallum.
Yfbaen	Eafbain	Ἰσπανία	Hispania.
Iffy	ifadh	ἐδίω	edo.
Pask	chafg	πάσχα	pascha.
Pui	chia	τις	quis.
Byr	gearr	κυρτός	brevis.
Flagen	chlagun	λάγην	lagna.
Yux	uas	ὑπέρ	super.
Rhodh	roth	τρόκος	rota.
Kader	chathair	κάθεδρος	cathedra.
Guynuyden	finevuin	οἴνη	vitis.
Halen	falan	ἄλς	fal.
Soudúl	fail	κέλη	calcaneus.
Taru	tarr	ταῦρος	taurus.

FROM these examples, few as they are, a true judgment may be made of the changes and deviations of every

language in *Europe*: and yet, notwithstanding these alterations, no one, who is versed in a tolerable share of them, can possibly miss, or lose sight of, their affinity to one another. It was, however, for want of a due knowledge of the *Gomerian* tongue, that *lexicographers* have not been capable of knowing the true etymology of numbers of *Greek* and *Latin*, as well as of words in the other languages of *Europe*: of every one of which, it is the chief foundation. And I cannot but express my surprize, in this place, that some authors have supposed the *Gomroeg* had borrowed of the *Greek*, when they met words in both languages agreeing in the same expression and signification: but it is to be attributed to their not having known the original inhabitants of *Greece*, immediately after the flood, and the progress of the first *Gomerians* and *Scythians* that inhabited *Italy*, *Spain*, *France*, and, indeed, all the south-west parts of *Europe*, first, as *Pelasgians*, *Gomerians* and *Magogians*, and, afterwards, under the denomination of *Celts*, *Galls*, *Getes*, and many other appellations.

Now, although some mention is made already of the causes of the changes of words, which are adopted in the different languages; yet, for the better elucidation of this matter, it will be necessary to be a little more particular in enumerating the specific manner in which the changes are made; by which the reader will be able to discern more clearly the identity of the words, notwithstanding the apparent differences, and the many alterations that will occur in the list of them, and to make the necessary allowances for them.

AND,

AND, first, there will appear a deviation of sense, or ideal difference, in the same word, or in its different syllabifications; but still retaining an affinity of meaning, and manifesting the same origin: and this will sometimes occur in the *Cornish* and *Armoric*, from the *Gomerian*; as well as in *this*, and the *Magogian* languages, from one another; a few examples between the two latter, will be sufficient to prove this observation; and I shall observe the same method with the following.

*Magogian.**Chyv*, mild*Chafair*, a shower*Chairrig*, a rock*Chleireach*, a clergyman*Eiroige*, ice*Bailch*, bold*Breanadh*, stink*Chara*, a friend*Chlav*, scorbutic*Chlar*, a table, or board*Muime*, a nurse*Naing*, a mother*Chloch*, a stone*Choineadh*, reproof*Leias*, a remedy*Chuvacht*, power*Dave*, on ox*Adhas*, good*Ard*, high, strong*Dius*, protection*Gomerian.**Ky*, beloved.*Kefer*, hail.*Kareg*, a stone.*Kleiriach*, an old man.*Eira*, snow.*Balch*, proud.*Brayny*, to corrupt.*Kar*, a kinsman.*Klav*, sick.*Klaur*, a lid of a box.*Mam*, a mother.*Nain*, a grandmother.*Klog*, a steep rock.*Kuyn*, complaint.*Lbes*, profit, or service.*Kyvoeth*, riches.*Davadh*, a sheep.*Adhas*, convenient.*Hardh*, fair, proper.*Didhos*, a cover from rain.

Thus

Thus the acceptation of *English* words has deviated, in time, and so of every other language, without absolutely departing from the original meaning.

BESIDES, there is, in the *Magogian*, a vast number of words, which, in the vocabularies, are noted as obsolete, or much disused; which are still retained, and, for the most part, in common use in the *Gomerian* tongue: and, on the other hand, many words, in common use in the *Magogian* language to this day, have been long disused in the *Gomerian*, which were once common to both. The examples of these circumstances will occur in the general list of words, where they are all inserted in their proper order; being as valuable proofs of the former sameness, as those words which are now in use, and of the same signification, in both.

ANOTHER alteration consists of the transposition of letters, or syllables; and this proceeds from two causes; these are either accidental, or intended: the accidental are occasioned by the carelessness of such as ought to know better, in writing or speaking, or from want of learning in others. There are innumerable instances of this in every language, and they abound in our own. But the intended transposition of letters, or syllables, is a matter of science; it is done to polish and adorn a language, and render many words, which would be uncouth and harsh, not to say difficult to pronounce, more smooth and harmonious. The *Gomerian*, for example, has, *Mengad*, *Kadvan*; *Idrys*, *Rbysdyd*; *Tydvyl*, *Ilhtyd*; *Ynbuck*, *Hykan*; and the like. So, in the *Greek*, many words are transposed, especially in the names of persons: as, *Cratippus*,
Hippo-

Hippocrates; *Archippus*, *Hipparchus*; *Anaxippus*, *Hipponax*; *Damasippus*, *Hippodamus*; *Cleander*, *Androcles*; *Nicostratus*, *Stratonicus*; *Dositheus*, *Theodosius*; and numbers of others. See *Lloyd's Archeologia*.

OTHER alterations arise in words, which have the same root, or meaning, from the addition of initial letters, whether consonants or vowels; or of middle vowels, or gutturals, to words in one language, which have them not in the original. And this is what every tongue in *Europe* is subject to, except the *Magogian* or *Irish*; for it is well known, that the *Irish* have preserved their letters, and orthography, intirely the same that it ever was, without any change, to this day, in their manuscripts of the most ancient, as well as the most modern times. And hence it is, that their written language seems to differ greatly from what they speak; because they soften, or abridge, the greatest part of it, in the course of conversation. This makes the study of their manuscripts certain; whereas, in most, if not all the others, they vary so much, that a person, well enough versed in a modern book, would be puzzled to make out the same language, in an author who wrote two or three centuries past; *English*, *French*, *Italian* and *Spanish* shew this, and so does every one of the *Teutonic* dialects. This was also the case in the *Greek* and *Latin*, while they continued living languages; they were subject to the same changes, that I have mentioned to be the causes of the mutilation of words; and, with the *Greeks*, it is so now, where it is yet a national tongue: but, with us, both *Greek* and *Latin* remain pure, because we are taught them, as a part of education, in their purity,
from

from their finest writers ; and will ever remain so, while we acquire them in this manner, and do not use them as our common tongue.

THE additions, and omissions of labial letters, palatials, vowels, mutes, liquids, variations of initial syllables, changes of termination, changes of vowels, changes of labial and of palatial letters, as well as of linguals, although they make such differences as would seem sufficient to cause a total alienation of the relation and sense of words, in both these original languages ; yet their affinity to each other, and their being the parents of others, in various tongues, still are manifest to every impartial and judicious reader, in the midst of such seeming difficulties.

As to the terminations of words, every language, as it was gradually formed, assumed terminations proportioned to its nature, and the arbitrary rules laid down by its learned men ; which proceeded from fancy and whim, for there were pedants of old as well as now ; or, in some cases, from necessity : and so it is in the different pronunciation of the vowels, in the several *European* tongues. But these variations do not alter the specific root, nor the sense of the word ; and the etymology is as easily discerned in the one, as in the other. Thus, when the *Greek* language was rising out of the *Gomerian* tongue, and the addition of the *Phœnician* and *Egyptian*, as spoken by the issue of *Shem* and *Ham*, their grammarians gave to their nouns the terminations *os*, *ou*, *on*, &c. as the cases required ; and, in like manner, when the *Latin* began to rise out of the *Gomerian*, then called *Celtic*, as spoken by the *Aborigines*, who were the first *Pelasgians* that passed from the isles of
Elisba

Elisba into *Italy*, and were distinguished by authors, in their several settlements, by the names of *Umbri*, *Osci*, *Aufonii*, *Oenotrii*, &c. they imitated the *Greeks*, in altering the terminations of their nouns, though something different from them; as, for *os*, *us*, for *on*, *um*, and the like, and nearly followed the same method of declension and conjugation; which shews, that a colony of the first *Greeks*, (by which, I mean the mixed people hinted before, that made their encroachments upon the *Pelasgians*, according to the appellation of the *Greeks*, or the *Ionians*, *Elisbans*, &c. *Gomer's* sons, according to Scripture, and there formed the *Greek* tongue), had settled in *Italy* about the time of *Deucalion's* son, or grandson, and, by degrees, contributed to shape the *Latin* out of the altered dialects of the *Gomerian* (now *Celtic*) and their own, which they brought with them; for the *Latin* is now, for the most part, *Gomerian* and *Greek*.

A FEW examples, in this place, will make all these assertions very manifest; let us take some words, each of which has the same signification in every one of the *European* tongues, and we shall see, at one view, the alterations they have gone through; and also, that, notwithstanding such changes, or deviations, they must be owned to have been originally the same word.

<i>Magogian</i>	Easbog.	<i>Spanish</i>	Obispo.
<i>Gomerian</i>	Esgob.	<i>Italian</i>	Vescovo.
<i>Greek</i>	Ἐπίσκοπος.	<i>Hungarian</i>	Pispok.
<i>Latin</i>	Episcopus.	<i>German</i>	Bischoffe.
<i>French</i>	Evesque.	<i>English</i>	Bishop.

<i>Magogian</i>	Figiode.	<i>French</i>	Figue.
<i>Gomerian</i>	Figyffen.	<i>German</i>	Feige.
<i>Greek</i>	Συκή.	<i>Hungarian</i>	Feugevo.
<i>Latin</i>	Ficus.	<i>Polish</i>	Figowi.
<i>Spanish</i>	Higo.	<i>English</i>	Fig.
<i>Italian.</i>	Fico.		

<i>Magogian</i>	Almasa.	<i>French</i>	Aumosne.
<i>Gomerian</i>	Elyfen.	<i>German</i>	Almosen.
<i>Latin</i>	Elemosina.	<i>Belgick</i>	Almoese.
<i>Spanish.</i>	Limosna.	<i>English</i>	Alms.

It may be supposed, that *episcopus* is a modern word, and as it is, by modern lexicographers, derived of ἐπὶ and σκοπέω, some think it to be no older than the first creation of bishops in the Christian church; but the words, *easbog*, or *easgob*, which are the very same, with only the transposition of the last syllable, is an ancient *Pelasgic* compound word, and signifies an overlooker, one that had the inspection, and superintendency of men or things: *es*, *eas*, and *uas*, for they are wrote either way in ancient manuscripts, signifies *above*, *over*; and *bogagh* denotes a *viewer*, *espyer*, or *examiner*. These are, undoubtedly, the roots of *episcopus*, which was afterwards the appellation of the rulers of the church and clergy, and, at present, in no other acceptation.

Now, great numbers of such will occur, in the course of the list I promised, which will, in a great measure, reconcile the languages to their original parents; although the corruptions arising from the changes made by the common people, in different parts of their respective countries, are, in each, so very many.

AGAIN,

AGAIN, it will be curious to examine the mutilation of some other principal words, which, one would imagine, could hardly be liable to such changes, and yet are so varied, that they would even appear ridiculous. The first we shall take notice of, is *father*:

<i>Mag.</i>	<i>Nathair.</i>	ALL these are derived from the <i>Magogian nathair</i> , changing only the initial; and this was the original <i>Gomerian</i> , the present <i>tad</i> is of later date. The <i>Manx ayr</i> is spelt as the <i>Magogians</i> commonly pronounce it; for, in speaking, they neither use the initial nor middle consonant, though it is always written as above; for their orthography never changes. Thus, the unlearned would write <i>surgeon</i> for <i>chirurgion</i> , <i>Ciciter</i> for <i>Cirencester</i> , &c.
<i>Gomer.</i>	<i>Taad.</i>	
<i>Greek</i>	<i>Πατήρ.</i>	
<i>Latin</i>	<i>Pater.</i>	
<i>French</i>	<i>Pere.</i>	
<i>Italian</i>	<i>Padre.</i>	
<i>Hisp.</i>	<i>Padre.</i>	
<i>Port.</i>	{ <i>Pae.</i>	
	{ <i>Pay.</i>	
<i>Manx</i>	<i>Ayr.</i>	
<i>Gothic</i>	<i>Atta.</i>	

THIS is mutilated by the *Germans*, and other *Northern* nations, in chusing another initial letter, and varying it otherwise also: and we have adopted their mode in our *English* tongue. Some of those countries say, *fader*, *faeder*, *phadaer*; some, *fater*, *fatter*, *bader*, *bater*; others, *feer*, *veer*, *vayer*, *vader*; others, *haita*, *beite*; and we, in *England*, have had it from the *Saxons* four different ways, in a course of years, thus: *fadiir*, *fadir*, *fader*, and now *father*.

THESE are the variations in the *West* and *North-west* of *Europe*; and it is very remarkable, that, of all the *Eastern* nations, not one but the *Persian* has a word agreeing with this. The *Persians* have *Pader* and *Peder*; and this they

had, with hundreds of words, from those *Scythians*, who were the issue of *Togarmah*, as it is confirmed in other places in this work. Most others of the people of *Asia* seem to follow the *Hebrews*, in the title for a father: these and the *Samaritans* say *ab*; the *Rabins*, *av*; *Chaldeans*, *abba*; *Syrians*, *abob*; *Arabians*, *aba* and *abu*; and, as a proof that the issue of *Ham*, who first established kingdoms in *Africa*, spoke no other than the *Hebrew* language, we find several nations of this *Southern* world using the *Hebrew* word for *father*: the *Æthiopians* say, *abi*; others, *aba*; others, *baba* and *abba*; and these were established before the confusion happened to *Nimrod's* people, in *Shinar*. This is further proved, by several of the *Africans* having the same word for *heaven* that the *Hebrews* used: they call it *schamaim*; the *Rabins* and *Samaritans*, the same; the *Chaldeans*, *schmaia*; the *Syrians*, *schmaio* and *scmaia*; the *Arabians*, *scemavati*, and vulgarly, *scamvat*: thus, the *Æthiopians*, *Ambarics*, and others, say *samai* and *shamai*.

THE reader might thus be led to know the origin of most nations, by tracing words to different places, and thereby find out the source of their languages also, which would be a very desirable and useful research for the learned. Now, besides all these causes for the changes in language, there are others, which may very well be added; and which proceed from the different manner of living, and other accidents of people in different climates. These I find so aptly enumerated by *Henselius*, for which he quotes *Olaus Borrichius*, in his *Synopsis Universæ Philologie*, page 30, that I shall give it here, in his own words:

“Instrumenta

“Instrumenta ordinaria (loquendi) cum plura sint, pul-
“mones, thorax, arteria trachea, &c. Fieri non potest
“ut non hæc ipsa climatis variatione afficiantur, alibi ex
“frigore, alibi ex calore, humore, siccitate, aliisque loco-
“rum proprietatibus, in peregrinitatem quandam degene-
“rent. Diversitatis causa non residet in solis parentibus,
“sed et in cibo, potu, aëre, aquis et locis, quod crassiora
“hæc omnia, obtusiores plerumque reddant sensus, hebe-
“tiora organa, impeditiorem linguam, subtiliora, his con-
“traria. Hinc experimur: populos climatibus septen-
“trionis subjectos, ad duriusculas, tardas atque asperas in-
“clinare dialectos, ex opposito autem alios; qui in me-
“ridiem vergunt, ad molliora atque celeriora loquendi ge-
“nera, magis propensos esse.” That is: “the organs of
speech being many, as the lungs, thorax, trachea, &c. it
is impossible that they should not be affected by the dif-
ference of climate, and degenerate into some alteration; in
some places, from heat; in others, from cold, moisture,
siccity, and other natural properties of places. The cause
of this diversity is not in parents alone; but in meat, drink,
air, water and situation; for, when all these are of a more
dense nature, they make the senses duller, the organs hea-
vier, and the tongue more slow: and, when more refined,
produce contrary effects. And hence we find, that those
people which are subject to the northern climates, are in-
clined to a hard, slow, and rough manner of speaking;
whilst such as are under southern climates, on the contrary,
have a tendency to a more soft and quick mode of speech.”

BUT, however languages may be changed or polished,
the true root is only to be found in the original; and all
etymological

etymological researches are to be made there: and that the *Gomerian* and *Magogian* language, or, in other words, that of *Japhet*, their father, is the source of the *European* tongues, I believe, must be allowed me, from what has been said all along; nor am I alone of that opinion; for the learned *Stiernhelm* speaks very positively to this, in the following words: “*Lingua Hetrusca, Pbrygia, et Celtica,*
 “*affines sunt omnes; ex uno fonte derivatæ. Nec Græca*
 “*longe distat; Japethicæ sunt omnes, ergo et ipsa Latina.*
 “*Non igitur mirum est innumera vocabula dictarum lin-*
 “*guarum, communia esse cum Latinis.*” And, indeed, several other ingenious men have leaned much to this notion, without having even as much assistance as was sufficient to confirm them in their suggestions upon it. But, if there were none to agree in this sentiment, yet the connexions I have made between the first inhabitants, after the deluge, and my pursuit of them in their migrations, from the most cogent authorities; joined to the undeniable conspicuous affinity and agreement in the languages of *Europe*, will easily lead the impartial student to see which was the original, and which the succeeding tongues, notwithstanding the many ages that have passed, and the numberless alterations introduced into every one of them.

To these sentiments of the learned *Stiernhelm*, we cannot avoid adding the opinion of the famous *Leibnitz*, upon this subject, published in the *Miscellanea Berolinensia*, page 5, in his own words, viz. “*Quicquid linguis*
 “*Septentrionalibus commune est Japeticum appellare pos-*
 “*sis, soleo et Celto-Scythicum vocare. Huc ergo refero quæ*
 “*Germanis*

“ *Germanis Græcisque* communia sunt, sed ab antiquo,
“ nam quæ seriùs per commercia literasque *Gallorum* et
“ *Romanorum*, intervenientibus studiis et sacris, a *Græcis*
“ ad *Germanos* pervenere, non sunt hujus loci, sed huc
“ etiam refero quæ *Germani* cum *Sarmatis*, *Fennis*, *Tar-*
“ *taris* communia habent. Sane si ratum est homines *Eu-*
“ *ropæ* ex *Oriente*, quasi solis motum, secutos venisse; ap-
“ paret hominum examina instar sacri veris, ex *Scythia*
“ progressa, *Tanai*, *Istroque* transmissis, partim in occi-
“ dentem, id est in *Illyricum*, *Pannoniam*, *Germaniamque*
“ penetrasse, unde tandem in *Italiam*, *Galliam*, *Hispa-*
“ *niam* progressi sunt posterì: partim ad meridiem flexos
“ in *Thraciam*, *Macedoniam*, *Græciamque* vertisse; ubi
“ serius ex *Phœnicia* et *Ægypto* coloniæ supervenere; unde
“ literæ *Græcorum* *Phœniciis*, sacra *Ægyptiis* debentur.
“ Sed *Scythæ* fundamentum (ut sic dicam) jecere gentis
“ *Græcorum*; ut *Celtæ Italarum*.” That is: “ what-
ever is common to the *Northern* languages, may be deemed
Japhetic; I always call them *Celto-Scythic*. To this I
refer what are common to *Germans* and *Greeks*; but this
is to be understood of the most ancient; for, whatever
was communicated, of later date, to the *Germans* from the
Greeks, by the commerce, or letters of the *French* and *Ro-*
mans, with intervening studies and sacred rites, has no-
thing to do here. But I mean, in this place, what the
Germans have in common with the *Sarmatians*, *Fenni*
and *Tartars*. Indeed, if we may suppose that men came
into *Europe* from the *East*, as if they followed the course
of the sun, it appears that their swarms, like the spring,
moved from *Scythia*, passing over the rivers *Tanais* and
Ister,

Ister, partly westward, penetrating into *Illyrium*, *Pannonia* and *Germany*, from whence their offspring migrated to *Italy*, *France* and *Spain*; and, partly turning southward, proceeded to *Thrace*, *Macedonia* and *Greece*, where colonies of *Phœnicians* and *Ægyptians* came down upon them in later times: and hence, the letters of the *Greeks* are owing to the *Phœnicians*; but their sacred matters to the *Egyptians*. But the *Scythians* (if I say may so) laid the foundation of the *Greek* nation; and the *Celts*, of the *Italians*."

It is certain, that etymologists have been very loose in their derivations; and, for want of a due knowledge of the *Gomerian* language, have been but too apt to seek for the origin of most *Western* tongues in the *Greek* and *Latin*. But we are to consider, that even these have been often, and very rapidly, new modelled and altered, from commercial correspondence, wars, the mixture of different people together by invasions and incursions upon one another, and by the formation of new rules and modes by grammarians, who frequently differed in their sentiments from each other in these matters. And, indeed, it must be allowed, that the more luxurious, opulent, and polite any nation is, the more it is exposed to such changes in its language. We are also to consider, that there were languages previous to these two mentioned; where then, are we to look for the true roots of words? must it not be in those recesses, to which the original people retired; places remote from those busy nations upon the continent, who were often driven out, and replaced, by enemies and invaders? And these originals have been best preserved in
islands

islands and mountains, which were hard of access, and whose situation was not so convenient for the frequent intrusions of ambitious enemies, as other countries of the continent. It is for these reasons, the early inhabitants of the *British* isles have preserved the language they brought with them, to this day; whilst, all over the continent of *Europe*, the issue of their brethren, ever since, have been changing their language, from time to time, into an infinite number of subdivisions and mixtures, as we see them now in the neighbouring kingdoms. And therefore we may, from what has been offered, pretty nearly guess what are now the constituent parts of most languages of *Europe*.

IN order, therefore, to give the reader an idea of my conjectures concerning the present state of the *European* tongues, I shall lay down the following summary account of several:

IT appears to me, that the *Greek* was formed out of the *Pelasgian* or *Gomerian*, *Phœnician* and *Egyptian* tongues, in the several invasions that happened by the offspring of *Ham*, of which there were many, and these pretty early, into the isles of *Elisba*, which were afterwards called *Greece*. The *Latin* was not formed, till the colony of *Grecians* intruded themselves upon the *Umbri*, or *Gomerii*, the *Pelasgii* of the *Greeks*, who were the *Aborigines* of *Italy*, where they settled about the end of the second century after the flood, and were subdivided and spread into several parts, under different appellations, as mentioned above. These *Greeks* so far prevailed, where they settled, as to model, by degrees, the mixture of their own and the *Gomerian* nearly upon the plan of the *Greek*, in the formation of moods

and tenfes, &c. whilst the ancient *Gomerian* was fpreading itfelf over the continent, in the fame ftate it was in when they firft left the country of their fathers: and it was now, the *Greeks* began to call them *Keltai* and *Galatai*, and the *Latins* *Celtæ*, and *Galli*, *Galls*.

DURING thefe tranfactions, the fons of *Magog*, *Meshech* and *Tubal*, migrating north-westwards, were now called *Scythians* by *Greeks* and *Latins*; and, as they increafed, fent their fwarms fouthward, who, mingling with the *Celts*, made a fubdivided mixture of their languages, which, by this time, had undergone various alterations, fuch as I have laid down before, by the changes of letters and deviations, various pronunciations, and the like; from whence the *Gothic*, and other *Northern* dialects, enfued. And thefe again, came, in time, to have additions from the *Latins* in their wars and conquests, and thefe were the fources of all the *German* dialects; but the differences that appear between thefe, and thofe of *Ruffia* and *Poland*, were occafioned by mixtures, of later times, from the *Greek*, and its corrupt dialects, fpreading to thofe regions, and, together with the others, forming the *Sclavonic*, *Hungaric*, *Polifh* and *Ruffian* tongues. Now, it appears, that whenever the firft *Scythians* migrated fouthward, they converfed with the *Galls*, or *Celts*, underftanding one another well; and this caufed a better reception, than they would otherwife have had, if their language had been much alienated. So, when the *Milefians* invaded *Ireland*, they fpoke the fame language with the inhabitants, who had been there very early after the deluge; and fo did every colony that went afterwards thither, and into *Britain*, from the *Euxine Sea*, and from *Greece*, as it is mentioned before. LET

LET us now take a view of the *French*, *Italian* and *Spanish*, each in its present state :

THE most part of the *French* language, except that immediately from the *Latin*, is *Celtic*, which, before the invasions of the *Latins*, was intire and pure ; but the conquests made by the latter, reduced the two into a *tertium quid*, which is the present *French* tongue. The *French* have adopted a pronunciation of their own, which differs from that of every other nation in the world, and there is so great a similitude between it and the *Spanish* and *Italian* tongues, that it might deceive judicious ears, if the pronunciation was not so peculiar to them. Formerly, they used many more letters in writing their words ; but they have, of late years, much abridged their manner of syllabication ; infomuch, that unless one had a competent knowledge of both *Celtic* and *Latin*, the roots of the words would be lost : but they are easily found by etymologists thus properly qualified.

WHILE *Gall* enjoyed its own original *Celtic* language, that of *Italy* was *Latin* ; and as the *Galls* had theirs changed by the *Latins*, these had theirs gradually changed into what it now is, by the intrusion of a great number of words from the *Carthaginian*, and other *African* dialects, of the *Phœnician* and *Egyptian* ; for, while the *Romans* were spreading themselves in *Africa*, they had great commerce with the conquered nations, and having adopted many words from them, and fallen into much effeminacy afterwards, the whole order of the language was changed, with the loss of their terminations, and the old formation of their conjugations, moods, tenses and declensions ;

though not of what was the true pronunciation of the *Latin*, to this day.

THE *Spaniards*, at first, knew no other language but the *Magogian*, or *Gomerian*, till *Milesius* was embroiled in wars, invaded, and driven out; and then, long before the *Latins* became a national language in *Italy*, some *African* colonies made incursions upon them, from time to time, and made some alterations in that language, though they were as often driven out again; but when the *Romans* became masters of *Spain*, then was the *Latin* language rapidly propagated there, and the *Magogian*, as altered by the *Africans*, confined to the inaccessible places, as *mountains*, *Biscay*, towards *Navarre*, and other parts. The *Latin*, however, began to degenerate here into a different pronunciation and syllabication; and was further altered, by the late incursions of the *Moors*, from the coasts of *Barbary*, who governed *Spain* many years. So that those words of the *Spanish* language, which are not to be found in the *Celtic*, *Magogian*, or *Latin*, are the *Moresck*, which is a *Phœnician*, or *Arabic*, dialect.

As to our *English* language, it is easy to see, that it now consists of three parts, *British* or *Gomerian*, *Latin* and *Saxon*. The first was the *original*, in *Britain*; the second brought in by the *Romans*; and the third, by the *Saxons*: and, indeed, there were many words introduced by the *Normans*, the chief of which were *Roman*, but altered, or newly modelled, by the *French*, in their manner. Of these is our *glorious* language composed; and the labours of learned men have daily contributed to bring it to its present greatness. Thus have I endeavoured to trace

out the *European* tongues, through the labyrinth of remote antiquity, and accompanied them to our own times. Some attempts have been made towards discoveries of this kind; but, I believe, the clue was never so clearly followed. There are detached surmises and sentiments, amongst authors; but no constant connexion carried on, to prove so fully, the *affinity* and *analogy* of the *European* languages before.

I SHALL now proceed to the table of words from the *Gomerian* and *Magogian*, or *Welsh* and *Irish* tongues, in order to demonstrate my assertion, that they were originally the very same language, before the first incursion of *Phœnicians* into the isles of *Elisba*; and only differ now, upon account of some exotic words, which crept into the *Gomerian* a little before they arrived in *Britain*, from those isles, by sea: to which shall succeed, a chapter concerning the *numeral* names of most languages, and some observations upon the origin of the *alphabets*, of *Europe*.

IT is to be observed, however, in the following list, that, notwithstanding many words are very modern, yet the agreement, in both languages, is as close as the most ancient, even when there was no difference between them in the beginning, and their affinity as easily discerned, which are here promiscuously thrown together.

A list

A list of Irish and Welsh words, shewing their affinity, notwithstanding their several alterations.

A

<i>Irish.</i>	<i>Welsh.</i>
Adhas, good, apt	Adhas, convenient.
Agh, a cow	Yx, an ox.
Allaidh, savage	Alt, elltid, wild woods.
Amri, a cupboard	Almari.
Ainfeach, hatred	Anferk.
Airchion, a side	Arkuin guely, a bed-side.
Aisgeir, a mountain	Esgir, { the name of several in Wales.
Ainlavair, mute	Anlavair, dumb.
Ard, noble, high	Hardh, fair, proper.
Afa, a shoe,	Esgid.
Ata, yes	Ydyn.
Afeadh, ata, yes, yea	Yflev, ydyu.
Anal, breath, gasp	Anadl.
Ar, adhuar, because	O heruydh.
Arcan, a pig	porkyn.
Arvar, grain	bara.
Ae, the liver	Avy.
Airgidh, silver	Arriant.
Ar, ais, backward	Yn, uisk.
Aithreav, a dwelling	Trev.
Aithrigim, to dwell	Trigo.
Anvan, weak	Eguan.
Ainm, a name	Enu.
Anam, the soul	Enaid.
	Afnaid,

*Irish.*Afnaid, *a rib*Am, aimfer, *time*Aigein, *the ocean, abyss*Attin, *furze, goss*Abair, *say thou*Aos, aidhne, *an age*Afan, *a stocking*Aifrin, *the mass*Aithne, *knowledge*Aithreach, *repentance*Aithsgrivadh, *a transcript*Achd, *low*Amach, *out*Aran, *bread*Aear, *air*Afgal, *arwing*Aroile, } *another*

Eile, }

Altoir, *an altar*Amadhan, *mad*Avan, *a river*Ancaire, *an ancorite*Ancaire, *an anchor*Aingeal, *an angel*Ainveach, *animal*Abfdal, *an apostle*Ardaingeal, *archangel*Arm, *arms*Aerneish, *erdest**Welsh.*

Afen.

Amfer.

Eigion.

Eithuin.

Ebr eu, *said he.*

Oes, oed.

Hofan.

Offeren.

Adhuin, *I know.*

Ediveiruch.

Dadsgriven.

Bas.

Y maes.

Bara.

Auir.

Afgelh.

{ Aralh.

{ Nailh.

Alhor.

Ammuylh.

Avon.

Ankr.

Angor.

Angel.

Anivel.

Apostal.

Archangel.

Arvæ.

Ernes.

Afal,

<i>Irish.</i>	<i>Welsh.</i>
Afal, <i>an afs</i>	Afyn.
Aithrean, <i>a mother's brother</i>	Enythr.
Afgal, <i>the arm-pit</i>	Kesel.
Andoiune, <i>a gulf</i>	Annuvn.
Arvach, <i>slaughter</i>	Aerva.
Aigean, <i>a caldron</i>	Evydhin.
Aghastar, <i>a collar</i>	Kebistr.
Airiim, <i>to beware</i>	Haryani.
Aithniim, <i>to perceive</i>	Adhvain.
Ab, <i>an abot</i>	Abad.
Adhvail, <i>confession</i>	Adheviad.
Arveartaim, <i>to lead</i>	Arvaim.
Anabaid, <i>unripe</i>	Anadhved.
Airmid, <i>respect</i>	Edmyg.
Ar lar, <i>on the ground</i>	Ar laur.
Ainleog, <i>a swallow</i>	Guinnol.
Avran, <i>an hymn</i>	Arvyrain.
Anuairse, <i>at present</i>	Ynaur.
Anshin, <i>there</i>	Yna.
Aileadh, <i>education</i>	Digiadh.
Almasa, <i>alms</i>	Elyfen.
Adhvar, <i>shin, therefore</i>	Urth, hyny.
Ardhaim, <i>to extol</i>	Ardhyrkavy.
Amaich, <i>without-doors</i>	Ymaes.
Advuim, <i>to confess</i>	Kyvadhev.
As foisge, <i>near to</i>	Agofi.
Ainvin, <i>pitylefs</i>	Anvuyn.
Aneolach, <i>unskilful</i>	Anghelvydh.
Airdhiradh, <i>dominion</i>	Audyrdod.

Au, vor,

<i>Irish.</i>	<i>Welsh.</i>
Beannaght, <i>blessing</i>	Bendith.
Bunnan, <i>a bitour</i>	Bun.
Breathnach, <i>a Briton</i>	Brythyn.
Bro, bra, <i>a quern</i>	Breyan.
Bruin, <i>the womb</i>	Bry.
Ben, bean, <i>an high mountain</i>	Ban.
Breath, <i>judgment</i>	Braud.
Batheadh, <i>to drown</i>	Badhi.
Blanic, <i>suet</i>	Bloneg.
Blaitin, <i>a flower</i>	Blodeyin.
Beith, <i>to be</i>	Bod, <i>be.</i>
Bliadhan, <i>a year</i>	Bluydhyn.
Biadh, <i>meat, food</i>	Buyd.
Boc, <i>a he-goat</i>	Buch.
Boia, <i>a bow</i>	Bua.
Bear, <i>short</i>	Byr.
Bio, <i>living</i>	Byu.
Breatin, <i>Britain</i>	Prydain.
Bodhar, <i>deaf</i>	Bydhar.
Balla, <i>a wall</i>	Gual.
Baranta, <i>a warrant</i>	Guarant.
Bachan, <i>a hook</i>	Bach.
Bachanach, <i>hooked</i>	Bachog.
Beag, <i>little</i>	Bychan.
Beithe, <i>birch</i>	Bedu.
Bo vliocht, <i>a milch-cow</i>	Biuch vlith.
Buidhean, <i>a multitude</i>	Bydhyn.
Baifthead, <i>baptism</i>	Bedydh.
Bonn, <i>a foundation</i>	Bon.
	Beannaigh,

*Irish.**Welsh.*

Beannaigh, <i>bleſſed</i>	Bendigedig.
Beannaim, <i>to bleſs</i>	Bendithio.
Boigvealach, <i>liſping</i>	Bloefg.
Bo, <i>an ox, or cow</i>	Buiſch.
Bolgan, <i>a budget</i>	Bylgan.
Bunnan, <i>a bittern</i>	Adern y bun.
Buchfa, <i>a box-tree</i>	Bochys.
Braich, <i>malt</i>	Brag.
Baſcheid, <i>a baſket</i>	Baſgad.
Bachan dorais, <i>{ the hinge of a door }</i>	Bach drus.
Both, <i>a cottage</i>	Buth.
Bachach, <i>lame</i>	Baglog.
Bearvam, <i>to boil</i>	Berui.
Blifg, <i>a rhind</i>	Phlifgin.
Bidog, <i>a Highland durk</i>	Bidog, <i>a knife.</i>
Bronvach, <i>a breakfast</i>	Boreivudh.
Bean, <i>a woman</i>	Byn.
Breadha, <i>beautiful</i>	Prydys.
Boghtain, <i>an arch</i>	Buamaen.
Brathair, <i>a brother</i>	Braud.
Bran, <i>bran</i>	Bran.
Bean carad, <i>a miſtreſs</i>	Kæriad.
Blafam, <i>to taſte</i>	Blafi.
Braun, <i>a drop</i>	Daun.
Bealg, <i>a trench</i>	Bulch.
Bad, <i>a boat</i>	Bad.
Boch gavair, <i>a buck-goat</i>	Buchgeivr.
Boichineach, <i>{ a boy when his voice breaks }</i>	Lengk yn.

C

Irish.

Càirrig, *a rock*
 Cìv, *mild*
 Càpoil, *a horse*
 Càfair, *a shower*
 Càra, *a friend*
 Cèalgach, *deceitful*
 Cèard, *a goldsmith*
 Clav, *scorbutic*
 Clar, *a table*
 Cleireach, *a clergyman*
 Cloch, *a stone*
 Coineadh, *reproof*
 Corn, *a drinking cup*
 Cùvacht, *power*
 Cùth, *a head*
 Cùdaim, *a fall*
 Cùdaim, *to fall*
 Càimpier, *a champion*
 Càimse, *shirt, shift*
 Càis, *hatred*
 Càlladh, *hard*
 Càllaire, *a cryer*
 Càvach, *power*
 Càna, } *a whelp*
 Cùilean, }
 Càois, *a furrow*
 Càinneal, *a candle*

Welsh.

Karreg, *a stone.*
 Ky, *beloved.*
 Kephyl.
 Kefer.
 Kar, *a kinsman.*
 Kelwydhog, *lying.*
 Kerdh, *a trade.*
 Klav, *sick.*
 Klaur, *the lid of a box.*
 Kleiriach, *an old man.*
 Klog, *a steep rock.*
 Kuyn, *complaint.*
 Korn, *a horn.*
 Kyvoeth, *riches.*
 Gudhu, *a neck.*
 Kodum.
 Kuydho.
 Kapiur.
 Hevis.
 Kas.
 Kaled.
 Galur, *a caller.*
 Kyvoeth, *wealth.*
 Kene.
 Koluyn.
 Kuys.
 Kanuylh.

Càran,

*Irish.**Welsh.*

Ĉaran, <i>the crown of the head</i>	Koryn, karan.
Ĉoroin, <i>a crown</i>	Koron.
Ĉorb ĉarbad, <i>a chariot</i>	Kerbid.
Ĉadach, <i>a veil</i>	Kadach, <i>a piece of linen.</i>
Ĉeadal, <i>a story</i>	Kuedel.
Ĉear, <i>blood</i>	Guyar.
Ĉenel, <i>a clan, or family</i>	Kenedl.
Ĉilarn, <i>a milking pail</i>	Kilurn.
Ĉinog, <i>the smallest coin</i>	Keiniog, <i>a penny.</i>
Ĉlaidha, <i>a burial</i>	Kladhy, <i>to bury.</i>
Ĉloth, <i>praise</i>	Klod
Ĉlotha, } <i>he heard</i>	Klywoth.
Ĉualadh, }	
Ĉoĉa, <i>a boat</i>	Kuk.
Ĉreatar, <i>consecrated</i>	Krair, <i>a relick.</i>
Ĉroch, <i>red</i>	Kok.
Ĉru, <i>blood</i>	Kray.
Ĉuach, <i>flesh</i>	Kig.
Ĉuar, <i>crooked</i>	Guyr.
Ĉubachail, <i>a bed-chamber</i>	Kybhigl.
Ĉuvach, <i>narrow</i>	Kyvin.
Ĉolm, <i>a pigeon</i>	Klommen.
Ĉuthal, <i>bashful</i>	Kuidhil.
Ĉia ĉualadh, <i>who hath heard</i>	Puy a klouodh.
Ĉclairfeoir, <i>a harper</i>	Kolerur, <i>a musician.</i>
Ĉeadna, } <i>the first</i>	Kynta.
Ĉeud, }	
Ĉram, <i>wild garlick</i>	Krave.
Ĉroichin, <i>the skin</i>	Kroen.

Ĉoill,

Irish.

Coill, *a wood*
 Cluas, *an ear*
 Cead, *leave*
 Ceideavan, *May day*
 Cead, *an hundred*
 Cairshíadh, *a stag*
 Cíir, *a sheep*
 Cledh, *the left*
 Cáilog, } *a loss*
 Caill }
 Carn, *a heap of stones*
 Cairdeamuil, *friendly*
 Calg, *a sting*
 Caintig, *a song*
 Cíir, *a berry*
 Carnan, *a heap*
 Cíir, *a comb*
 Clas, *a lock*
 Clogan, *a scul*
 Cúrack *a boat*
 Collog, *a collop*
 Cor, corglas, *a heron*
 Craivtheagh, *religious*
 Creagach, *rocky*
 Cuthaileach, *shame*
 Cédach, *a rag*
 Ceim *a step*
 Coire, *a caldron*
 Cravadh, *religion*

Welsh.

Cottel.
 Klyft.
 Kénned.
 Kyntevyn.
 Kant.
 Karu, hyd. h.
 Korlan, *a sheepfold.*
 Go kledh, *the north.*
 Kolh.
 Karn
 Karedig
 Kollin.
 Kan.
 Kriaul.
 Karned.
 Krib.
 Klo.
 Klog.
 Korugl.
 Golwyth.
 Krir, kringlas.
 Krevydhol.
 Kreigiog.
 Kuydhyl.
 Kadach.
 Kam.
 Pair, kalhor.
 Krefidh.

Clóidheav,

Irish.

Clóidheav, *a sword*
 Coirche, *oats*
 Cuilleán, *holly*
 Cual, *a faggot*
 Cuigeal, *a distaff*
 Cluv, *a lock*
 Cuach, *a cuckow*
 Ceir, *wax*
 Cnoch, *a bill*
 Coimadh, *complaint*
 Coinín, *a rabbit*
 Cluivín, *a feather*
 Cruach, *an heap*
 Cruv, *a worm*
 Cuinneog, *a churn*
 Ca? *what?*
 Casg, *Easter*
 Cinchís, *Whitsuntide*
 Casachth, *a cough*
 Cean, *a head*
 Cia? *who?*
 Cial, *sense*
 Clanna, *children*
 Cathair, *four*
 Cran, *a tree*
 Coraid, *a couple*
 Criadh, *clay*
 Creach, *a prey*
 Cred, *wherefore*

Welsh.

Klodhiv.
 Keirk.
 Kelyn.
 Koel, *an arm-ful.*
 Kogel.
 Klo.
 Kog.
 Kuyr.
 Knuck.
 Kuyn.
 Kuningen.
 Plyvin.
 Kryg.
 Pryv.
 Kinnog, *a pail.*
 Pa?
 Pask.
 Pencas.
 Pefuch.
 Pen.
 Pui.
 Puylh.
 Plant.
 Peduar.
 Pren.
 Par.
 Prydh.
 Praydh.
 Pa'raid.

Coach,

<i>Irish.</i>	<i>Welsh.</i>
Coach, <i>or gach, every</i>	Pob.
Ceap, <i>a block</i>	Kif.
Culan, <i>a lap-dog</i>	Kolwyn.
Crocha, <i>to hang</i>	Krogi.
Cailch, <i>chalk</i>	Kalch, <i>lime.</i>
Cuil, <i>a beetle</i>	Kuillen.
Cithach, <i>left-handed</i>	Kuithig.
Cirthin, <i>a quicken tree</i>	Kerdin.
Cathair, <i>a city</i>	Kader, <i>a fort.</i>
Cathaoir, <i>a chair</i>	Kader.
Cath, <i>a battle</i>	Kad.
Ceatha, <i>a shower</i>	Kavod.
Cleath, <i>a hurdle</i>	Kluydh.
Cliav, <i>a basket</i>	Kluyd.
Cir, <i>a jaw</i>	Kil.
Calleach, <i>an old woman</i>	Gurach.
Cruach, <i>a rick of hay</i>	Krig, <i>a heap.</i>
Cailleagh, <i>chaff</i>	Kol.
Coviofvail, <i>equal</i>	Gogyvrid'.
O covar, <i>opposite</i>	Ar gyver.
Coper, <i>copper</i>	Kopr.
Cliavain, <i>allied</i>	Kyvathrach.
Cloidhe, <i>a bank</i>	Klaudh.
Crav, <i>garlick</i>	Krav.
Cairdeas, <i>friendship</i>	Karennnydh.
Caram, <i>to love</i>	Kary.
Coirnel, <i>a corner</i>	Kornel.
Crinam, <i>to dry up</i>	Krino.
Colg, <i>a beard of corn</i>	Kolyd.

Cealgach,

*Irish.**Welsh.*

Ĉealgach, <i>cunning</i>	Kalh, <i>dichelgar.</i>
Ĉluinim, <i>to hear</i>	Klyved.
Ĉluigin, <i>a bubble</i>	Kloch.
Ĉolavain, <i>a foundation</i>	Troed kolovn.
Ĉal, <i>gabaiſte, cabbage</i>	Kaul, <i>kebetſhen.</i>
Ĉorp marv, <i>a corſe dead</i>	Korph maru.
Ĉuilch, <i>a reed</i>	Kalav.
Ĉuaran, <i>a ſhoe, ſock</i>	Kuaran.
Ĉallaim, <i>calends</i>	Kalan.
Ĉailendoir, <i>calender</i>	Kalender.
Ĉoiſveirt, <i>a ſtocking</i>	Koeſvig.
Ĉupan, <i>a cup</i>	Kupan.
Ĉaval, <i>a camel</i>	Kamel.
Ĉlog, <i>a bell</i>	Kloch.
Ĉruban, <i>a crab</i>	Kruban.
Ĉainleoir, <i>a candleſtick</i>	Kanhuylbren.
Ĉu, cich, <i>a greyhound</i>	Ki, gaſt, <i>a dog or bitch.</i>
Ĉanam, <i>to ſing</i>	Kany.
Ĉantaire, <i>a ſinger</i>	Kaneyeur.
Ĉean mor, <i>a great head</i>	Penvaur.
Ĉiunĉn, <i>a little head</i>	Pennyn.
Ĉarchair, <i>a priſon</i>	Karchar.
Ĉarr, } <i>a cart</i>	{ Kar.
Ĉarbad, }	{ Karbyd.
Ĉaiſe, <i>cheeſe</i>	Kaus.
Ĉnu geanm, <i>a cheſſnut</i>	Kneyen.
Ĉaiſlean, <i>a caſtle</i>	Kaſtelh.
Ĉat, <i>a cat.</i>	Kath.
Ĉeap, <i>a ſtock, or trunk</i>	Kyf.
	O o
	Coivead-

Irish.

Coiveadhaim, *to beware*
 Cirlan, *a sheepfold*
 Cúlv, *a stem*
 Caingean, *a cause*
 Coviareleagh, *a lawyer*
 Coivadagh, *wary*
 Cigh, *a hind*
 Cair-hiadh, *a stag*
 Corban, *a stork*
 Creaghd, *a scar*
 Cuallaide, *a carpenter*
 Coluishte, *a college*
 Cruinhum, *to gather*
 Ceiliavrath, *conference*
 Colmailt, *a dove-house*
 Colauin, *a column*
 Cuallaidhe, *a companion*
 Coidhreacht, *commerce*
 Covhalthad, *a joint*
 Cris, *a girdle*
 Circhal, *a circle*
 Cruith, *a harp*
 Cruinim, *to heap up*
 Cuid, *a supper*
 Covainm, *a surname*
 Coveruth, *a conflux of rivers*
 Cogudhas, *conscience*
 Covna, *a cousin german*
 Coiv villidh, *a comrade*

Welsh.

Govaly.
 Korlan.
 Koloun.
 Kingaus.
 Kyvreither.
 Govalys.
 Evig.
 Karu hydh.
 Kryr guyn.
 Kraith.
 Kuvailh.
 Kolheg.
 Krynhoi.
 Kydlavariædh.
 Klommendi.
 Kolun.
 Kyvailh.
 Kyvarreith.
 Kyshilhtiad.
 Guregis.
 Kylch.
 Kruth, *a fiddle.*
 Krynhoi.
 Kuynos.
 Kuvenu.
 Kydfrud.
 Kyduybud.
 Kovnder.
 Kyvelly.

Cintrean,

Irish.

Cíntrean, *stubborn*
 Cúplaim, *to couple*
 Cóchaire, *a cook*
 Coll, *a hazel tree*
 Coluine, *hazel wood*
 Credeim, *to believe*
 Cúthaim, *to create*
 Criadh, } *chalk*
 Cailch, }
 Crufta, *a crust or shell*
 Croish, *a cross*
 Crisheail, *crystal*
 Cúvaith, *an elbow*
 Cuil, *a goat*
 Coltar, *a plough coulter*
 Cílog, *a hedge-sparrow*
 Cam, *crooked*
 Cuidhaim, *to guard*
 Ceanaim, *to buy*
 Cluvam, *to pluck feathers*
 Creacham, *to rob*
 Coivranhaim, *to divide*
 Cealg, *guile*
 Coirigim, *to amend*
 Cran faiche, *a beech*
 Creidheav, *faith*
 Cridealthoir, *a potter*
 Cluvas, *a lock of wool*
 Cineaban, *chance*

Welsh.

Kyndyn.
 Kyplyfly.
 Kog.
 Kolhen.
 Kolhuyn.
 Kredy.
 Krey.
 Prydh.
 Galch.
 Kreften.
 Kroes.
 Krishial.
 Kyvelyn.
 Guydh.
 Kulhtur.
 Guichelh y gog.
 Kam.
 Kadu.
 Keincog, *a penny*.
 Klyvo.
 Praydhio.
 Kivranny.
 Dichel.
 Gurygio.
 Pren fauydh.
 Kred.
 Pridhaur.
 Lhouveth.
 Kynrabodh.

<i>Irish.</i>	<i>Welsh.</i>
Ĉrantavall, <i>a sling</i>	Pren taval.
Ĉorda, <i>a rope</i>	Kord.
Ĉiligh, <i>a wood-cock</i>	Kyphilog.
Ĉiliagh, <i>a cock</i>	Keilog.
Ĉinim, } <i>to groan</i>	{ Kuyno.
Ĉneadham, }	{ Kuynovain.
Ĉearch, <i>a hen</i>	Giar.
Ĉinead, <i>a nation</i>	Kenhedledh.
Ĉlue, <i>renown</i>	Klod.
Ĉiofglid, <i>diligent</i>	Efgyd.
Ĉil, <i>slender</i>	Kyl.
Ĉro muich, <i>a hog-sty</i>	Kran moch.
Ĉneasta, <i>honest, civil</i>	Oneasta.
Ĉaithvair, <i>a shooter</i>	Ergydeur.
Ĉogaidh, <i>weak, fearful</i>	Kagadh.
Ĉostos, <i>cost or charge</i>	Koft.
Ĉeantoifeach, <i>a general</i>	Penchidadh.
Ĉoivlinam, <i>to fulfil</i>	Koivlenui.
Ĉoivnaim, <i>to inhabit</i>	Kyvannedhy.
Ĉuileog, <i>an insect</i>	Kyllionyn.
Ĉreideagh, <i>most intimate</i>	Karedikal.
Ĉlagun, <i>a flagon</i>	Flagen.
Ĉlinam, } <i>to bend</i>	Krimmy.
Ĉrumam, }	
Ĉruach, <i>a rick</i>	Krig.
Ĉruth, <i>a form</i>	Rhith.
Ĉheile, <i>together</i>	Gillidh.
Ĉeilim, <i>to conceal</i>	Kely.
Ĉach, <i>dung</i>	Kagal.
Ĉeanaidh, <i>the forehead</i>	Kichuimad.
Ĉuplaim, <i>to couple</i>	Kyphylly.

D *Irish.*

D

Irish.

Dave, *an ox*
 Dant, *a morsel*
 Deadh, *a jaw*
 Dreach, *an image*
 Dearagan, *a flea*
 Diallaidh, *a saddle, or cloths*
 Da, dagh, *good*
 Daith, *burning*
 Dil, *a leech*
 Dichean, *beheaded*
 Divadh, *a dowry*
 Dilreavach, *an hermit*
 Dius, *protection*
 Douar, *water*
 Douar cu, *an otter*
 Drean, } *a wren*
 Dreolan, }
 Druth, *a harlot*
 Druim, *the back*
 Dearchadh, *fight*
 Draoidh, *a druid*
 Deor, *a tear*
 Dair, darach, *an oak*
 Deis, *right*
 Dris, dreafog, *a bramble*
 Duilleavair, *leaves*
 Duilein, *a leaf*

Welsh.

Davad, *a sheep.*
 Dant, *a tooth.*
 Tavodh, *a tongue.*
 Drich, *a looking-glass.*
 Trogen, *a trick.*
 Dillhadh, *clothing, apparel.*
 Da.
 Deiviodh, *singeing.*
 Gel.
 Diben.
 Egvedhi, *a portion.*
 Didrevur.
 Didhos, *a cover from rain.*
 Duur.
 Duur gi.
 Driu.
 Driuan.
 Drythyl, *lascivious.*
 Trim, drim.
 Edrychiadh.
 Deruyth.
 Dagar.
 Derwenn.
 Dehei.
 Dryffien.
 Dail.
 Deilen.

Druv,

*Irish.**Welsh.*Druv, *a dwelling*

Trev.

Dovain, *deep*

Duvun.

Dorn, *a handle*Durn, *a fist.*Duv, *black*

Dy.

Duine, *a person, a man*

Dyn.

Dan, *a song*

Kan.

Dealan, *a coal*

Gloin.

Daocog, *a periwinkle*

Guichiad.

Dealra, *to shine*

Geleio.

Dealg, *a bodkin*

Guahelh.

Deana, *to do*

Guneyd.

Drughd, *dew*

Gulith.

Diol, *to pay*

Taly.

Deuifh, *an ear of corn*

Tywis.

Deagh, *fair*

Teg.

Diogh, *drink*

Diod.

Dithrav, *a desert*

Didrev.

Dovain, *high*

Duvun.

Duive, *ink*

Dy.

Droithe eoin, *a southsayer*

Deruydh.

Dall, *blind*

Dalh.

Dir, *dear, costly*

Dryd.

Dern, *a fist-blow*

Dyrnod.

Go dhivin, } *verily indeed*

Yn dhiai.

Go dhearv, }

Yn dhioir.

Duisgillah, *a tenant*

Deiliadh.

Divail, *damage,*

Nivedh.

De, am, *of, concerning*

De, am.

Dlim, *to owe*

Dyly.

Dalam,

*Irish.**Welsh.*

Dalam, <i>to blot out</i>	Diley.
DIA, GOD	DYU.
Deas, <i>right</i>	Dehæ, <i>dextrous.</i>
Deas lau, <i>the right hand</i>	Dehey lau.
Diaul, <i>the devil</i>	Diavol, diaul.
Dia, <i>a day</i>	Dydh.
Dia Dovnigh, <i>Sunday</i>	Dydh Syl.
Dia Luan, <i>Monday</i>	Dydh Lhyn.
Dia Mart, <i>Tuesday</i>	Dydh Maurth.
Dia Ceadain, <i>Wednesday</i>	Dydh Mercher.
Diardin <i>Thursday</i>	Dydh Joy.
Dia Hine, <i>Fryday</i>	Dyth Guener.
Dia Sarn, <i>Saturday</i>	Dydh Sadarn.
Dile, <i>a deluge</i>	Dilyu.
Discupal, <i>a disciple</i>	Difchyble.
Diadhavail, <i>divine</i>	Diviol.
Draig, <i>a dragon</i>	Draig.
Dubalta, <i>double</i>	Dublyg.
Diffrevaim, <i>to pluck up</i>	Divreidhio.
Deoraidheacht, <i>banishment</i>	Herurieth.
Deoruidhe, <i>a banished man</i>	Gula duahard.
Dornan, <i>a handful</i>	Dyrnaidh.
Deaghtoil, <i>fortunate</i>	Dedhuydh.
Deilhvrin, <i>to hasten</i>	Divrifio.
Dealv, { <i>a figure, image,</i> <i>fashion</i> }	Delu, dylh.
Deiread, <i>an end</i>	Divedh.
Droch uiv, <i>a crime</i>	Druguethred.
Droch voladh, <i>an ill savour</i>	Drugaragl.

*Irish.**Welsh.*

Dear, vra-
thair, { *a brother's wife,*
 or husband's } Chueir yn y gyvreth.
 sister

Dalladh, *a mistake*

Dalhined.

Diulam, *to draw or swallow*

Diualhau.

Duinin, *a little, sorry fellow*

Dynin.

Dinna, *humane*

Dynol.

Doras, *a door, gate*

Dor.

Dreach, *a counterfeit*

Drych.

Doiveis, *immense*

Divesyr.

Dovarutha, } *immortal*

{ Divaru.

Doeaga,

{ Diangæ.

Diviadh, *impious*

Didhiv.

Dicluiv, *feather-less*

Dibliv.

Afdoivne, { *the bottom* of } Dyvnau.
 any thing

Doghadh, *fire, flame*

Godhaidh.

Diavain, *unapt, foolish*

Dhevnydh.

Diavair, *great, huge*

Dirvaur.

Domvlastha, *unsavoury*

Divlas.

Duan, *a book, or chain*

Kadueu.

Direachtach, *lawless*

Dhigyvrath.

Deifreadh, *difference*Disle, *a dye*

Dis.

Go divineach, *in vain*

Yndhivdyh.

E

Eirog, *ice*Eira, *snow.*Eafsch, *water*Acheos, *a river.*Eatha, *he went*

Aeth.

Eigne,

*Irish.**Welsh.*

Eigne, eo, iach, <i>a salmon</i>	Eog, iog, ehauch.
Eineach, <i>a face</i>	Wyneb.
Eo, <i>a yew-tree</i>	Yu.
Ean, en, <i>a bird</i>	Eden, aderyn.
Eallach, <i>an hearth</i>	Aelwyd.
Ealadh, <i>a swan</i>	Alark.
Eochair, <i>a key</i>	Agoraid.
Ellain, <i>a fawn</i>	Elain.
Easbain, <i>Spain</i>	Yfbaen.
Eile, <i>another</i>	Naile.
Ealadha, <i>science</i>	Kelvydhyd.
Eanadoir, <i>a fowler</i>	Adarur.
Earbbuch, <i>a roebuck</i>	Yrchvuch.
Eilit, <i>a hind</i>	Eilon.
Eignim, <i>to force</i>	Egni.
Eolgair, <i>grief</i>	Galari, <i>to grieve.</i>
Eaglais, <i>a church</i>	Egluys.
Eliatrain, <i>a bier</i>	Eloruydh.
Eiris, <i>a heresy</i>	Herefy.
Eiricheach, <i>an heretic</i>	Hæretic.
Eagovain, <i>forgetful</i>	Anghovis,
Eascharu, <i>an enemy</i>	Esgar.
Eachdranech, <i>a stranger</i>	Estron.
Eigim, <i>to cry out</i>	Eigi.
Ea samplair, <i>a pattern, sample</i>	Esample.
Eiveachd, <i>obedience</i>	Yvydhdod.
	F
Fal, <i>a prince</i>	Felaig.
Feal, <i>bad</i>	Gual.
	P p
	Feaschoir,

*Irish.**Welsh.*Feaschoir, *evening*

Gosper.

Feine, *a boor*Gueiny, *to serve.*Fes, *a mouth*Guevis, *a lip.*Fiave, *abominable*

Fiedh.

Flaith, *a lord*

Fal.

Fofgadh, *a shadow*

Kysgodh.

Frag, *a wife, woman*

Goraig.

Frith, *profit*Fruyth, *strength.*Fuan, *gunad, a gown*

Gun.

Fulladh, *a lye*

Kelwydh.

Feil, *watching*

Guylfa.

Fin, *wine*

Guin.

Fir, *true*

Guir.

Fear, *a man*

Gur.

Faoi, *fiaghth, a turn, time*

Guaith.

Faighin, $\left\{ \begin{array}{l} \text{the passage to} \\ \text{the womb} \end{array} \right\}$ Guain.Fighid, *twenty*Igen, *igent.*Feach, *a mattock*

Kaib.

Feighleog, *peascods*

Kodæ.

Faail, *to get*

Kael.

Fadh, *a mole*

Guadh.

Fiadha, *woods*Guidh, *trees.*Fliadh, *a feast*

Gulede.

Faisgea, *to press*

Guasgy.

Feamnach, *sea-wreck*

Guymnach.

Fearn, *an alder-tree*

Guern.

Feith, *a sinew*Guyth, *a vein.*Feur, *grass, hay*Guair, *hay.*Fliia, *to weave*

Guay.

Fiorn,

*Irish.**Welsh.*

Finn, <i>ban, white</i>	Guyn.
Fithchille, <i>a pair of tables</i>	Guidh buyl.
Fiu, <i>worthy</i>	Guyu.
Fona, <i>to serve</i>	Gueni.
Folt, <i>the hair of the head</i>	Gualt.
Frich, <i>health</i>	Gryg.
Fual, <i>soap lye</i>	Golch.
Fiav, <i>ugly</i>	Fiaidh.
Finea vuin, <i>a vine</i>	Guynuyden.
Freav, <i>roots</i>	Guraidh.
Fonai, <i>enough</i>	Fonn.
Feadhchullach, <i>a wild boar</i>	Baedhguylht.
Furthachd, <i>help</i>	Porth.
Folas, <i>a buskin, sock, or shoe</i>	Folhagh.
Feargraiv, <i>an epitaph</i>	Bedhargraff.
Fiaughlon, <i>an exploit</i>	Kyvlavan.
Fairim, <i>to favour</i>	Favro.
Faiar, <i>favour</i>	Favor.
Feavra, <i>February</i>	Kuevrer.
Fuineog, <i>a window</i>	Fenestr.
Figog, <i>a fig-tree</i>	Figyfbren.
Feidil, <i>faithful</i>	Fydhlon.
Fuinshcan, <i>an ash-tree</i>	Onwydhen.
Feirge chuvaing, <i>a narrow sea</i>	Kyvyngvor.
Fuar, <i>cold</i>	Oer.
Frichtalaim, <i>to fry</i>	Frio.
Frichtan, <i>a frying-pan</i>	Padelfrio.
Fearfad, <i>a spindle</i>	Guerthyd.
Fear chovnoidhe, <i>a sojourner</i>	Gur dyvodiadh.

*Irish.**Welsh.*Fearn, *an alder-tree*

Guernen.

Fofadh, *rest*

Gorfuis.

Fairneadh, { *an ascent, or*
descent }

Guaeradh.

G

Gaval, *a fork*

Gavel.

Garuhiaín, *a tempest*

Garuhin.

Galan, *an enemy*

Gelyn.

Gav, *geivreadh, winter*

Gaiav.

Gin, *the mouth*

Gene.

Glean, *to adhere*

Glyni.

Gnia, *knowledge*Gun, *I know.*Grian, *the ground of a river*

Graian.

Guaire, *the hair*

Guahlt.

Gulba, *a mouth*

Golbhin.

Glaine, *glonid, glass*Gleini na droedh, { *druid glass*
beads. }Glaine, *light*

Goleini.

Guidhim, *to do, to make*

Guneithid.

Guialla, *a pledge*

Guystil.

Geag, *a bough*

Kaing.

Gaoil, *a tribe*

Kenedl.

Gavel, *the groin*

Gavlach.

Gada, *a wyth*

Guden.

Gava, *a smith*

Gove.

Gnathua, *to accustom*

Gnottai.

Gigleadh, *titillation*

Goglaish.

Geadh, *a goose*

Guydh.

Giran, *a barnacle*

Guyran.

Glean, *a valley*

Glyn.

Glun,

Irish.

Glun, *the knee*
 Gearr, *short*
 Gin, *a wedge*
 Gial, *a jaw*
 Gliomach, *a lobster*
 Grive, *a claw*
 Gaoth, *wind*
 Gaire, *to laugh*
 Gearra *to cut*
 Gaid, *athair, a father*
 Gnuis, *a mien*
 Guivadh, *to do*
 Guidhim, *to do*
 Grothai, *sand*
 Glas, *blew*
 Gavar, *a goat*
 Gual, *a coal*
 Glan, } *clear, clean*
 Gluair, }
 Greideal, *a griddle*
 Geillim, *to believe*
 Giolchog, *a stalk of corn*
 Graineog, { *a hedge-hog, or*
 porcupine }
 Geochach, } *a glutton*
 Glavain, }
 Giodhgo, *although*
 Gan, *without*
 Givas, *a shirt*
 Geideal, *a fan*

Welsh.

Klyn, *an hip.*
 Byr.
 Kyn.
 Kyl.
 Kymmuch.
 Gravank.
 Kuth, *a blast.*
 Kuerthin.
 Torri.
 Tad.
 Gued.
 Guneythyd.
 Guneyd.
 Gro.
 Glas.
 Gaur.
 Gloin.
 Gloiu.
 Eglyr.
 Gradelh.
 Koelio.
 Guelhtynyd.
 Draeneog.
 Buitteig.
 Gluth.
 Kydbay.
 Alhan.
 Guifge, *a garment.*
 Guyntilh.

Githe,

Irish.

Githe, *a puff of wind*
 Guilim, *to weep*
 Githreog, *a gale of wind*
 Gaichid, *jet*
 Gruaidh, *the cheek*
 Geineavnadh, *begetting*
 Geineavnaim, *to beget*
 Geinteach, *genitive*
 Glidh, *glue*
 Greagach, *a Grecian*
 Glas, *feur, grass, herbs*
 Grammadoir, *a grammarian*
 Grafa, *grace*
 Gu, *gaitnadh, a spear*
 Gagadh, { *an opening, or*
 yawning }
 Gavain, *a young hind*
 Garradoir, *a gardener*
 Garrdha, *a garden*
 Gallgavair, *a wild goat*
 Gnath, *a custom*

Imchil, *about*
 Indiol, *deceit*
 Inglan, *unclean*
 Inteach, *a way*
 Ilach, *mirth*
 Ir, *anger*
 Iasg, *fish*

Welsh.

Kuyth.
 Uijlo.
 Kuythad.
 Mychid.
 Grydh.
 Kenedhliadh.
 Kenhedhly.
 Gynhedlo.
 Glyd.
 Groegaidh.
 Glas velhtin
 Grammadegur.
 Gras.
 Guayu.

Gagendor.

Jevang garu.
 Gardhur.
 Gardhur.
 Rhyvavar.
 Gnottiad.

I

Yngilk.
 Ymdill.
 Anglan.
 Hynt, *a journey*
 Eluch.
 Iredh.
 Pyfk.

Idir,

*Irish.**Welsh.*Idir, *among*Iddynt, *to them.*Im, *butter*

Ymenyn.

Itin, *a quill-feather*

Aden.

Inneoin, *an anvil*

Einion.

Init, *Shrove-tide*

Ynyd.

Inis, *an island*

Ynys.

Immeal, *a border*

Ymmyl.

Ifadh, ithim, *to eat*Issy, *buytta.*Iach, *a salmon*

Eaug.

Ibim, *to drink*

Yved.

Ivethread, *soaking*

Ivgar.

Imlan, *safe, sound*

Iachlaven.

Imreason, *controversy*

Ymriflon.

Imthim, *to depart*

Ymmaeth.

Iveneash, *pastime*

Dyvenydh.

Iaron, *iron*

Haiarn.

Ith, *corn, grain*

Yd.

Imain, *a hymn*

Emyn.

Inteach, *a gate*

Kychuncadh.

Imchuvach, *fit, meet*

Kymmugs.

Idhart, *a pillow.*

Dydhed.

Imeadh, *fasting*

Ymprid.

L

Ladronn, *a thief*

Lhadron.

Lainne, *a filling*

Lhana.

Laith, *milk*

Lhayth.

Lann, *a church*

Lhan.

Lain, *a veil*Lhiein, *linen.*

Lear,

<i>Irish.</i>	<i>Welsh.</i>
Lear, <i>the sea</i>	Lhyr.
Leathlagfa, <i>weak</i>	Lhed, <i>lesg.</i>
Leitheach, <i>a plaise</i>	Lhythy, <i>a flounder.</i>
Lias, <i>a calf-house</i>	Lhyest, <i>a cottage.</i>
Lis, lios, <i>a house</i>	Lis, lhys, <i>a pallace.</i>
Los, <i>a tail</i>	Lhost.
Luvra, <i>work</i>	Lhavyr, <i>labour.</i>
Lua, <i>an oath</i>	Lhu.
Li, <i>colour</i>	Lhiu.
Lainne, <i>a knife</i>	Lhavan, <i>a sword-blade.</i>
Leath, <i>half</i>	Lhed.
Ni lavmaoid, <i>we dare not</i>	Ni lavafun.
Loinneach, <i>glad</i>	Lhauen.
Lor, <i>much</i>	Lhamer.
Liath, <i>grey haired</i>	Lhuyd.
Lean, <i>liquor, ale, or beer</i>	Lhinn.
Loman, <i>an ensign</i>	Lhymman.
Leas-vac, <i>a step-son</i>	Lhys-vab.
Lochlonadh, <i>a Norwegian</i>	Lychlynnydh.
Lengadh, <i>to devour</i>	Lhynky.
Luch, <i>a mouse</i>	Lhig.
Luaith, <i>ashes</i>	Lhed.
Lus, luiv, <i>an herb</i>	Lhys, lhyfeuyn.
Leathan, <i>broad, large</i>	Lhydan.
Lav, <i>a hand</i>	Lhau.
Lan mara, <i>the tide</i>	Lanu a thrai mor.
Laineach, <i>cheerful</i>	Lhaven.
Laithlus, <i>mugwort</i>	Lhuidlys.
Lom, <i>bald</i>	Lhum.
	Luaghvor,

Irish.

Luaghvor, *dear, costly*
 Loishleathan, *a beaver*
 Leagadh, *a fall*
 Lav ghuta, *the hand-gout*
 Lav haigh, *a surgeon*
 Leavar coinine, *a register*
 Luivam, *to cry out*
 Luies, *a fleet*
 Liach, *a spoon*
 Leathar, *a skin*
 Lag, *weak*
 Lani deas, *the right-hand*
 Lauraim, *to speak*
 Line, *a thread*
 Laidir, *strong*
 Lar, *a floor*
 Lufach, *full of herbs*
 Lorganach, *lazy*
 Linam, *to fulfill*
 La, *day*
 Leias, *a remedy, help*
 Leach, *a flat stone*
 Litir, *a letter*
 Lorg, *a leg*

Welsh.

Guarthvaur.
 Lhostlydan.
 Diguydh.
 Lhau uft.
 Lhau vedigh.
 Kove livr.
 Lhevain.
 Lhynges.
 Lhuy.
 Lheder.
 Lhesg.
 Dehey lhau.
 Lhevaru.
 Lhinyn.
 Kadarn.
 Lhaur.
 Lhyfeiog.
 Lhurv.
 Lhenui.
 Lhyg, *light*.
 Lhes, *profit, service*.
 Lhech.
 Lhythyr.
 Lhorp.

M

Muime, *a nurse*
 Maian,
 Meanned, } *a place*

Mam, *a mother*.
 Mann.

Q q

Man,

Irish.

Man, *a hand*
 Meaval, *shame*
 Maes, *a foster child*
 Minach, *oar, minerals*
 Men, *a mouth*
 Mil, *milid, a soldier*
 Meadhair, *talk, speech*
 Moirb, *an ant*
 Mos, *a manner, or fashion*
 Maith, *good*
 Mual, *the top of a bill*
 Much, *smoke*
 Muyn, *muneul, a neck*
 Muadh, *soft, tender*
 Muntorch, *a neck-chain*
 Mala, *an eye-brow*
 Molt, *a weather*
 Meile, *a mill*
 Muinteardha, *affable*
 Meadhg, *whay*
 Min, *small*
 Mon, *turf, peet*
 Mor, *great*
 Mil, *honey*
 Milis, *sweet*
 Muchin, *a swine*
 Measch, *among*
 Meannan, *a kid*
 Mianach, *oar*

Welsh.

Myn.
 Mevyl.
 Maeth.
 Muyn glodiæ.
 Min, *a lip*.
 Milur.
 Medhir, *it is said*.
 Mor, *mir*.
 Moes.
 Mad.
 Moel.
 Mug.
 Munugle.
 Medhal.
 Myngdork..
 Ael.
 Molht.
 Melin.
 Muyn.
 Maidh.
 Man.
 Maun.
 Maur.
 Mel.
 Melys.
 Mokyn..
 Myfk..
 Mynnan..
 Mynach..

Miotal,

<i>Irish.</i>	<i>Welsh.</i>
Miotal, <i>metal</i>	Mettel.
Mianadh, <i>an awl</i>	Mynaued.
Mac, <i>a son</i>	Mab.
Mucha, <i>to smother</i>	Mygy.
Milchu, <i>a greyhound</i>	Milgi.
Minich, <i>frequent</i>	Mynyk.
March, <i>a horse</i>	Mark.
Mar, <i>as</i>	Mal.
Marshin, <i>thus</i>	Malhyn.
Magh, <i>a field, a country</i>	Maes.
Muithrean, <i>an aunt</i>	Modrib.
Mantach, <i>stammering</i>	Mantach.
Mael, <i>bald</i>	Moel.
Morcluith, <i>renowned</i>	Klodvaur.
Mal, <i>a tax</i>	Mael.
Maithim, <i>to forgive</i>	Madhæ.
Meadhaim, <i>to conjecture</i>	Medhylio.
Modh, <i>a custom</i>	Modh.
Meadog, <i>a penknife</i>	Bidog, <i>a knife</i>
Mishgeadh, <i>drunkenness</i>	Bruisgedh.
Meisge, <i>drunk</i>	Bruisge.
Me, <i>mesein, I, myself</i>	Mi, <i>myvi.</i>
Mor diavair, <i>very great</i>	Maur dirvaur.
Marunach, <i>an epitaph</i>	Marunadh.
Marchach, <i>a horseman</i>	Markog.
Marchaim, <i>to ride on horseback</i>	Markogeth.
Mara, <i>a flowing</i>	Maris.
Meang, <i>a cheat</i>	Shomiant.
Meitheanaim, <i>to shine</i>	Melhdenny.

Irish.

Meafog, *an acorn*
 Moladh, *renown*
 Maighifter, *a master*
 Mathaim, *to know, or pardon*
 Mallaim, *to curse*
 Mulch, *an owl*
 Mothuidfe, *he handled*
 Margaidh, *a market*
 Minan, *a kid*

Welsh.

Mefen.
 Moliant.
 Meifter.
 Madhæ.
 Maldithio.
 Tylhian.
 Ymodhodh.
 Marchuad.
 Min.

N

Naing, *a mother*
 Nunna, *hunger*
 Noin, *evening*
 Nathair, *a snake*
 Neal, *a cloud*
 Neadh, *a nest*
 Neavalach, *chaste*
 Nim leanuim, *to accompany*
 As neafa, *the nearest*
 Neav, *heaven*
 Neavaidh, *heavenly*
 Nadhurtha, *natural*
 Neivlian, *diligent*
 Neafosvadh, *unconstant*
 Neavarmach, *unarmed*
 Nadhuir, *the nature of a thing*
 Nuadh, *new*
 No, *or*

Nain, *a grandmother.*
 Newin.
 Naun, *noon.*
 Neidir.
 Niul, *a mist.*
 Nidh.
 Dihalog.
 Kynlhuin.
 Y nestav.
 Neve.
 Nevol.
 Natyriol.
 Aneidhil.
 Anfavaduy.
 Anarvog.
 Natirioth.
 Newidh.
 Ne.

O *Irish.*

O

*Irish.*Or, *gold*Os, ois, *above*Oguft, *August*Oraidh, *an oration*Ofglaim, *to detect*Ordughadh, *an ordinance*Ofgraive, *an epigram*Och, ochone, *alas*Oftaire, *an host, or guest*Offralaim, *to sacrifice*Ordaim, *to ordain*Olan, *wool*Oile, *the rest, remainder**Welsh.*

Ayr, oyr.

Yux.

Aust.

Araidh.

Diaghlydh.

Ordhiuhaad.

Argraff.

Uhan.

Osp.

Offrymy.

Ordeinio.

Gulan.

Lheilh.

P

Plastar, *a plaister*Ponra, *beans*Pillim, *to bend*Pib, piban, *a pipe*Poll, toll, *a den, hole*Poball, *people*Prais, *brass*Pluich, *a cheek*Puisgim, *to strike*Paipear, *paper*Posta, *a column*Prior, *an abbot, or prior*

Plastr.

Ponar.

Plygi.

Pib, pibelh.

Pulh, tolh.

Pobol.

Pras.

Boch.

Puyo.

Pappyr.

Post.

Prior.

Pinam,

*Irish.**Welsh.*Pinam, *to torment*

Poeny.

Pian, *grief*

Poen.

R

Rath, *raithneach, fern*

Rhedhyn.

Riv, *number*

Rhiv.

Rubhag, *very small*Rhyvak, *too little*Rin, *a bill*Rhyn, *a promontory*Raich, *brach, an arm*

Braich.

Raidhmais, *a dream*

Breidhuyd.

Ron, *a sea-calf*

Maelkhon.

Roinne, *horse-hair*

Rhaun.

Ruav, *a spade*

Rhau.

Ro, *too much*

Rhy.

Ravadh, *warning*

Ribydh.

Roth, *a wheel*

Rhod.

Reatha, *running*

Rhedegog.

Rathadh, *warning*

Rybydh.

Rio, *frost*

Rheu.

Rava, *an oar*

Rhyv.

Rovairt, *tide*

Ryvarthuy.

Rovair, *a rower*

Rhuyvur.

Roive, *before*

Rhag.

Riveleavar, *a calendar*

Rhyvlivr.

Rivrolla, } *a catalogue*
Rivlift, }

Rhivrest.

Rannam, *to divide*

Rhanny.

Runnadh, *division*

Rhannaid.

Radam, *to give*

Rhodis.

Ridhnait,

*Irish.**Welsh.*Ridhnait, *a gift*

Rhodh.

Reidh, *easy, gentle*

Hyruyddh.

Ruadh vaidhl, *a redish yellow*

Rhydh velyn.

Reatham, *to rush in*Rhedeg, *to run in a stream.*Ran, *a fragment*

Rhann.

S

Screavam, *to rough-cast*

Kravemy.

Shivraid, *a charm*

Kyvaredh.

Sgibol, *a barn*

Yfgybor.

Stair, *a history*

History.

Sgorn, *the throat*

Korupori.

Schol, cholaiſte, { *a school or*
 college }

Yſgol.

Sgadan, *a herring*

Yſgadenin.

Spochadoir, *a highwayman*

Yſpelluir.

Spirad duine, *a guardian angel*

Yſpryd dyn.

Sorn, *an oven*

Furn.

Shrian, *a bridle*

Fruin.

Suv, *a strawberry*

Syvi.

Saor, *a carpenter*Saer, *an architect.*Saithbeach, *a swarm of bees*

Haidh.

Sluagh, *an army*

Lhy.

Soigdiur, *a soldier*

Lhyyddur.

Samra, *summer*

Hav.

Seafnadh, *breathing*Savan, *a mouth.*Seanadh, *an assembly, senate*

Senedh.

Search, *love, affection*

Serk.

Segh, *an ox*

Yx.

Seiniſtir, *a window*

Feneſtr.

Sgaffa,

Irish.
 Sgaffa, *a skiff, boat*
 Sleteoraght, *theft*
 Slis, *a side*
 Son, fian, *a voice, sound*
 Son, *a pole*
 Sroal, *a whip*
 Suail, *small*
 Sleavan, *an elm*
 Slad, *slaughter*
 Slat, *a yard*
 Slead, *a tribe*
 Slan, *healthy*
 Slugadh, *to swallow*
 Sleavan, *smooth*
 Sleovadh, *polishing*
 Smilach, *a blackbird*
 Smer, *blackberries*
 Smir, *marrow*
 Snav, *swimming*
 Snathad, *a needle*
 Snoiadh, *chipping*
 Spealladoir, *a mower*
 Spre, *cattle*
 Sfraidh, stratha, *a street*
 Schiath, *a shield*
 Schuaba, *to sweep*
 Schiatha, *a hawthorn*
 Suift, *a flail*
 Solus, *light*

Welsh.
 Ysgraf.
 Lhedrad.
 Yftlys.
 Sun.
 Fon, *a staff.*
 Frowylh.
 Sal, *mean.*
 Lhuiven.
 Lhadh, *to kill.*
 Lhath.
 Lhuyth.
 Lhaven, *cheerful.*
 Lhynky.
 Lhuvun.
 Lhivo, *to grind.*
 Muyalch.
 Muyar.
 Mer.
 Novio.
 Nodhuydh.
 Nadhy.
 Plodyrur.
 Praidh, *a herd.*
 Ystrad.
 Skuyd.
 Skybo.
 Yspydhad.
 Fyft.
 Golæ.

Sich,

*Irish.**Welsh.*

Sich, *dry*
 Soc, *a plough-share*
 Saint, *covetousness*
 Santach, *covetous*
 Seiseadh, *sixth*
 Searv, *bitter*
 Scideadh, *a blast*
 Siur, *a sister*
 Saiead, *an arrow*
 Saileog, *a willow*
 Salan, *salt*
 Sailte, *salted*
 Saith, *a thrust*
 Savail, *like*
 Scoiltea, *a cleft*
 Seavoch, *a hawk*
 Sealv, *a herd*
 Sealva, *possession*
 Scalga, *hunting*
 Scalgair, *a huntsman*
 Sean, *old*
 Seavsganach, *quick*
 Seafig, *sedge*
 Seile, *spittle*
 Seol, *a sail*
 Si, *she*
 Siar, *the west*
 Sin, *this*
 Sith, *peace*

Syk.
 Such.
 Kuant, *desire.*
 Kuannog.
 Kuechedh.
 Kuerv.
 Kuthad.
 Kuaer.
 Sieth.
 Helig.
 Halen.
 Halht.
 Huth.
 Haval.
 Holt.
 Hebog.
 Helva.
 Helu.
 Hela.
 Helyur.
 Hen.
 Hy-fgavn.
 Hefg.
 Helui.
 Huyllong, *guely.*
 Hi.
 Huyr, *late.*
 Hyn.
 Hedh.

Irish.

Sil, *seed*
 Sir, *long*
 Sithlan, *a strainer*
 Soinean, *fair weather*
 Suan, *sleep*
 Sail, *a beel*
 Suas, *above*
 Schibol, *a barn*
 Sluagh, *a multitude*
 Searc, *affection*
 Shean gaid, *a grandfather*
 Spoir, *a spur*
 Sheomra, *a vault*
 Shimilear, *a chimney*
 Slaveradh, *a chain*
 Sealla, *a cellar*
 Spreagadh, *a reproach*
 Sgreav, *a crust*
 Sheombra }
 codhalta, } *a bed-chamber*

Welsh.

Hil filod, *small fish.*
 Hir, *long, prolix.*
 Hidill.
 Hinon.
 Hyn.
 Soudul.
 Yuch.
 Sskybor.
 Lhy.
 Serk.
 Hendar.
 Ysbardyn.
 Siambar.
 Shimnæ.
 Radhven.
 Kelh.
 Sarhaed.
 Kraven.
 Corr kydhigl.

T

Teisveirt, *increase*
 Teinteavail, *fiery, shining*
 Teineal, *tinder*
 Teine, *fire*
 Teineteach, *burning*
 Tarraing, *a draught*
 Trom, *heavy*
 Tulean, *a billock*

Tyviadh.
 Tanlhyd.
 Ibid.
 Tan.
 Tanbaid.
 Tarlyngh.
 Trum.
 Tuinbach.

Tailm,

*Irish.**Welsh.*

Tailm, <i>a sling</i>	Taul.
Toran, <i>a roaring noise</i>	Turv.
Tul, <i>the forehead</i>	Tal.
Teatham, <i>to run away</i>	Enteithio.
Tonn, <i>a wave</i>	Tonn.
Thorthach, <i>fruitful</i>	Torethog.
Torrach, <i>pregnant</i>	Torrog.
Teghlach, <i>a family</i>	Teylly.
Tai, taoi, <i>silent</i>	Teui, <i>to hold one's peace.</i>
Tal, <i>theft</i>	Tuylh, <i>cheat.</i>
Tealgadh, <i>a casting</i>	Tavelly, <i>to cast.</i>
Teivearfa, <i>to distill</i>	Dyvery.
Tiw, <i>thick</i>	Teu.
Trift, <i>sad</i>	Trift.
Trom, <i>heavy, pensive</i>	Trum.
Tuchaid, <i>he came</i>	Daeth.
Tuis, <i>a jewel</i>	This.
Tul, <i>the countenance</i>	Dylh.
Tur, <i>a request</i>	Taer, <i>importunate.</i>
Tairis, <i>over</i>	Draus.
Tamail, <i>a space of time</i>	Talm.
Teoran, <i>a limit</i>	Tervyn.
Tii, <i>to swear</i>	Tyngi.
Tarar, <i>an augur</i>	Taradr.
Treise, <i>violence</i>	Trais.
Trocaire, <i>mercy</i>	Trigaredh.
Tarr, <i>the abdomen</i>	Torr.
Ton, <i>the breech</i>	Tin.
Timeach, <i>warm</i>	Tuym.

<i>Irish.</i>	<i>Welsh.</i>
Tunnach, <i>shining</i>	Tunny.
Torc, <i>a bog</i>	Turk.
Teg, <i>a house</i>	Ty.
Tean, <i>strait</i>	Tyn.
Truadh, <i>lean</i>	Tryan.
Teith, <i>hot</i>	Poeth.
Tovas, <i>weight</i>	Puys.
Tachdha, <i>to choak</i>	Tagy.
Tifeach, <i>a commander</i>	Tuyfog.
Toa, <i>choice</i>	Deuis.
Tuidh, <i>an end</i>	Divedh.
Tealach'd, <i>a household</i>	Tyluyth.
Teacht, <i>a journey</i>	Tayth.
Treas, <i>the third</i>	Trydhydh.
Taruf, <i>a bull</i>	Taru.
Teas, <i>heat</i>	Tes.
Treavthoir, <i>a ploughman</i>	Troure.
Treavam, <i>to plough</i>	Troi.
Teagham, <i>to heat</i>	Tuymno.
Taiverneoir, <i>a victualler</i>	Tavarnur.
Tavairne, <i>a tavern</i>	Tavarn.
Teimchiol, <i>about</i>	Amygylch.
Teagafgaim, <i>to teach</i>	Adhyfgy.
Tonna, <i>a tun</i>	Tynnelh.
Teadh, <i>until</i>	Hyd, ted.
Trath, <i>whilst</i>	Tra.

U *Irish.*

U

Irish.

Uair, *an hour*
 Uaithcridh, *horror*
 Uval, *humble*
 Urchor *a throw, cast*
 Uimeshin, *therefore*
 Uivir, *number*
 Uval, *an apple*
 Um, *about*
 Uva, *brass*
 Uan, *a lamb*
 Uch, *alas*
 Ule, *all*
 Uachdar, *height*
 Uafal, *noble*
 Uvair, *a brazier*
 Umfaifgim, *to embrace*
 Urlar, *a floor*
 Ughdar, *an author*
 Uaigh, *a grot, cave*
 Ulin, *an elbow*
 Urchoid, *damage, loss*

Welsh.

Aur.
 Achredh.
 Hyvel.
 Ergyd.
 Am hynny.
 Niver.
 Aval.
 Am.
 Evydh.
 On, oem.
 Och.
 Olh.
 Ykder.
 Ychel.
 Eyryk.
 Ymuafgy.
 Lhaur.
 Audur.
 Fay.
 Elin.
 Argyvedh.

C H A P. X.

The names of the numerals of most of the nations of Europe; a table of the names, with remarks upon their deviations; and on the names of some of those of Asia and America.

THE necessity of some manner of counting began as soon as man possessed the several things that tended to his preservation, or that, in process of time, became commercial: accordingly, we find a method of reckoning, which has the same origin all over the world, both in barbarous and civilized nations. They all count by decimals, and *ten* being the determinate number, the accumulation of these tens with units makes the amount of any desired sum; and, indeed, this must have been founded upon the number of the fingers natural to mankind.

I FIND the *Indians*, all over *America*, except the *Caribbeans*, in this method, who, according to their several languages, give names to each unit, from one to ten; and proceed to add an unit to the ten, till there are two tens, to which sum they give a peculiar name; and so on to three tens, four tens, and till it comes to ten times ten, or to any number of tens. This is the case all over the *East* also, even among the *Malays*, of whose numbers I had the names given me by persons who resided among them for many years, and spoke their language.

IN

IN *America*, the names of the numerals are very different in every nation, except the five nations and the *Wanats*; and I am informed that their dialects are so various, that those of one tribe can scarce understand their neighbours of another; perhaps this is pretty much the case in *Africa*, and in several parts of *Asia*; which makes me imagine, that it would be very difficult to trace out any harmony, or affinity, in their several tongues. This, however, being not what I propose, in my present undertaking, I shall pass on to my particular business, which is to consider the appellations of the numerals of the several countries in *Europe*, and, in this pursuit, I shall lay before my readers a table of their respective names, as I have before of some of their words, which will produce a very curious and surprizing result.

THE chain of anecdotes, which appears, in the course of the foregoing chapters, shews very strongly how much the nations of *Europe* have derived from the *Gomerians* and *Magogians*, or *Celts* and *Scythians*: and a due consideration of the names of their numerals every where, will add much force to what has been thus suggested.

I HAVE said before, that the *Indians* of the *Western* world counted by *tens*, differing only in the names, to which they, and all the world, were originally led by the number of their fingers; but I find, in the names given to numbers by the ancient *Caribbeans*, they made their period at *five*, and added one to the name of each of those five, till they had compleated *ten*; and when, by adding the number of the *toes* of each foot respectively, they arrived to twenty, that was their *ne plus*; for they had no notion
of

of reiterating the fingers and toes to express any further number : and they had no other words to express *ten*, and *twenty*, than a sentence for each : for the first, *chonn oucabo raim*, i. e. all the little ones of both hands ; and, for the second, *chon nou gouchi raim*, the little ones of both hands and feet ; beyond this, they were incapable of advancing in numbers. Whereas, among the *North Americans*, they all counted to ten, and by adding one, two, three, &c. to ten, advanced to any number of units and tens up to one thousand ; now, as it is proved, that the *Caribbeans* went from the continent, from among the *Apalachians*, to inhabit the islands called by their name, it is probable, that the *Indians* about *Florida* may have had formerly no better genius for numbers than they ; I have collected the names given to numbers in several parts of *North America*, as well as in some of the *Eastern* parts, and cannot find any apparent affinity between them and those of *Europe*, except in a very few ; yet, by decomposing many of their names of things and places, it is very easy to derive them from the *Celtic* ; of which I shall produce several examples, in a proper place.

BUT the *sameness* of the numeral names in most parts of *Europe*, with those in the *Gomerian* and *Magogian* tongues, is so amazingly palpable, that it will not be unworthy of a particular enquiry into the reason of so curious a circumstance. There must, however, be the same allowance made for the seeming difference in those names of different nations, that we have shewn to be very reasonable in the foregoing chapter, concerning the deviation, and other alterations, in the words of the languages ; for, it is impos-
fible

sible to deny that they sprung from the same source, when they are fairly laid down, and impartially considered.

WHEN the *Gomerians*, on the one hand, came into *Britain*, and the *Magogians*, on the other, arrived in *Ireland*, they brought with them their numerals, as well as their language, where they remain, without any sensible alteration, at this time: and as numbers were useful to all mankind, those of that family, who continued to spread themselves all over *Europe*, retained them also, as will appear by the following table, and that, indeed, with less deviation than many parts of the several languages from one another; and this naturally brings on the inquiry, why there is not the like harmony, and the same names, among the *American Indians*, and among people of other remote countries, since it is most certain, that the former went from *Tartary* by the ways mentioned above.

To this it may be answered: that all the arts and sciences that were known to *Noah* and his *sons*, were propagated by them to their immediate descendants, where they first settled, and we have shewn before where *Noah's* grandsons were seated; we can only mention, for our purpose, those of *Japhet* in *Greece*, the isles of *Elisba*; of whom, some of these two grand people, so often mentioned, were early settled in their present situation, and very soon shone forth in learning, both in *Britain* and *Ireland*; for these were well known to flourish all over *Europe*, whilst the *Greeks* were improving, in their turns, in *Greece*, and the *Latins* in *Italy*, on the one hand; and, on the other, the *Magogians* and *Gomerians* all over *Germany*, *France*, &c. The arts were transmitted, from
S f place

place to place, in due time, in the more polished nations, by commerce or conquest; but were forgotten in the more remote countries, to which many colonies were driven by force, and where the necessities they were under, from the barrenness of their dwelling places, and the difficulties they met in procuring the principal necessaries of life, obliterated all knowledge of every thing but what conduced to their immediate preservation. Thus, whilst some tribes of the *Scythians* were forming polite kingdoms, improving agriculture, and encouraging commerce; others were degenerating into savages, and of necessity compelled to lose every ray of knowledge, and, consequently, the very names of the numbers, which their forefathers used.

THESE were the people who passed over to *America*, and, as they migrated southward into more friendly and fertile regions, to which numbers were naturally invited, they then began to form kingdoms and governments, surprizingly great, witness the *Apalachians*, *Mexicans*, and others; but some remain still savages to this day, where they are more remote from the central countries, whose inhabitants were always more polite.

BUT how polite, or savage soever the *Americans* were, they all entered into such new scenes and modes of life, and had so many new, and very different, productions of fertile nature to fill their eyes, that they were obliged to find new names for things, and so gradually lost their own, and formed new, languages: it is hence no wonder they should have given different names for their numbers, in every tribe throughout the *American* continent. This, however, could not be the case in *Europe*, among the governments

vernments that were well established in succession, in every nation. They went on in improving science, and never found it necessary to change the names of their numbers, which were originally established in the house of *Japhet*. There was no cessation of the knowledge of their arts, except in the very remote *Northern* climes, where they were, in a few ages, deprived of every means of pursuing, or even of retaining, what their forefathers were well acquainted with, and what their cotemporaries were daily improving in the more happy *Southern* regions of *Europe*.

THAT the names of the numbers, as they are now used in *Ireland* and *Wales*, were originally in the family of *Japhet*, will appear, by considering that they came with the language into these islands. The most ancient records of both places shew it; for, in these, the numeral appellations are the same with those of this day; and these are the most ancient records in the world, many of them having been retained among *Japhet's* descendants before *Moses* was born; which, strictly agree with what that great prophet has delivered, in every thing that relates to the line from *Adam* to *Noah*, to the deluge and the division of the kingdoms of the earth to his three sons; and, in a word, to many other surprizing circumstances and genealogies, which could have no other foundation than truth itself, as handed down from father to son; and yet we know that *Moses*, who was born and educated in *Egypt*, in the 777th year of the flood, among the offspring of another line intirely, the issue of *Ham*, could have no knowledge of what was done in the line of *Japhet*, among the bards and historians, relating to these matters, nor of

some others he has himself delivered in his *Pentateuch*, only by divine assistance; notwithstanding what traditions may have remained among his people in *Egypt*, and the other descendants of *Shem*, who were making their progress eastward; for, by the time that *Moses* was born, *Britain* and *Ireland* had established governments, their bards and historians were in possession of their records, and they were reduced into order, as I have mentioned before; nor was it probable, that the bards and historians of *Britain*, or *Ireland*, could have had the least knowledge of the books of the Old Testament, till the introduction of Christianity into these islands, whereby they became acquainted with both those of the Old and New together; which was 1571 years after *Moses* was born. The antiquity, therefore, of the names of the *numerals*, in the family of *Japhet*, seems, to me, out of all doubt; however, the following table will throw sufficient light upon the matter, in the progress of which, I shall make some observations, by way of illustration, upon several of the names, as I go on.

Observations

NAM

	Magogian, Irish.	Gomerian, Welsh.	Greek.	Latin.	Italian.	Spa	Hungarian.	
1	Aon	Un	ἓξ	Unus	Uno	Uno	Egi	1
2	Do	Dwy	δύω	Duo	Due	Dos	Ketto	2
3	Tri	Tri	τρεῖς	Tres	Tre	Tres	Harum	3
4	ċeatbair	Pedwar	τέσσαρες	Quatuor	Quattro	Quat	Negy	4
5	ċuig	Pymp	πέντε	Quinque	Cinque	Cinco	Et	5
6	She	Chuech	ἕξ	Sex	Sei	Seys	Hat	6
7	Sheagbd	Saith	ἑπτὰ	Septem	Sette	Siete	Het	7
8	Ocht	Uith	ὀκτώ	Octo	Otto	Ocho	Niolez	8
9	Nyi	Naw	ἐννέα	Novem	Nove	Nue	Kilenez	9
10	Deic	Deg	δέκα	Decem	Dieci	Diez	Tiz	10
11	Yn deg	Yn ar deg	ἑνδεκά	Undecim	Undici	Onze	Tizen egy	11
12	Do deg	Deu deg	δωδεκά	Duodecim	Dodici	Doze	Tizen ketto	12
13	Tri deg	Tri ar deg	τρεῖςκαίδεκα	Tredecim	Tredici	Trez	Tizen harum	13
14	ċeatbair deg	Pedwar ar deg	τεσσαρτέσσαρες	Quatuordecim	Quatordici	Cator	Tizen negy	14
15	ċuig deg	Pymtheg	δεκαπέντε	Quindecim	Quindici	Quin	Tizen et	15
16	She deg	Yn ar bymtheg	ἑκαίδεκα	Sexdecim	Sedici	Diez	Tizen bat	16
17	Sheagbd deg	Dawar bymtheg	ἑπτακαίδεκα	Septendecim	Dieci sette	Diez	Tizen bet	17
18	Oēt deg	Day naw	δεκα ὀκτώ	Octodecim	Dieci otto	Diez	Tizen iolcz	18
19	Nyi deg	Pedwar ar bymtheg	δέκα ἑννέα	Novemdecim	Dieci nove	Diez	Tizen kilencz	19
20	Fichid	Ygcint	εἴκοσι	Viginti	Vinti	Veynt	Huz	20
30	Deigas fichid	Deg ar hygen	τριάκοντα	Triginta	Trenta	Treyn	Harminca	30
40	Keathrachad	Deu gain	τεσσαράκοντα	Quadraginta	Quaranta	Quar	Negyven	40
50	ċuigad	Deg a deugain	πενήκοντα	Quinquaginta	Cinquanta	Cinqu	O'etven	50
60	Shcasgad	Tri ugain	ἑξήκοντα	Sexaginta	Sessanta	Sesent	Hatvan	60
70	Sheasmogad	Deg a tri ugain	ἑβδομήκοντα	Septuaginta	Settanta	Seten	Heruan	70
80	Osmogad	Pedwar ugain	ὀγδοήκοντα	Octaginta	Ottanta	Ochen	Niolczuan	80
90	Nochad	Naw deg	ἐννενήκοντα	Nonaginta	Nonanta	Nove	Kilenezuan	90
100	Chead	Kant	ἑκατόν	Centum	Cento	Cient	Szaz	100
500	Cuigthead	Pump kant	πεντακόσιοι	Quingenti	Cinquecenti	Cinco	O'etaz	500
1000	Mile	Mil	χίλις	Mille	Mila	Mil	Eset	1000

Observations upon the causes of some differences in the names of the numerals of the European nations.

In the above table, the *Irish* and *Welsh* names of numbers make the two first columns; because, having proved the antiquity of the languages, to which they belong, I must inevitably give them the first places; and then proceed regularly to place the columns of the names of other nations, who have undoubtedly taken them from those originals, according to their seniority, as nearly as I can.

It appears, at first sight, that they are the same in both languages, only making allowance for the deviations and change of letters, I have fully spoken of, in the foregoing chapter. It will be necessary to particularize some of them, in which the difference ought to be taken notice of, as it will throw light upon other matters of some consequence, in the pursuit of my purpose. The three first numbers differ only in the syllabication, which is certainly occasioned by each following a different pronunciation; but the number *four* has two alterations in the *Welsh*; the *k*, which is always put for *ch*, in the *Gomerian* language, being changed, in the *Welsh*, into *p*, and the *th* of the *Irish* into *w*. This difference plainly indicates, that the *Irish ceathoir* was the original, in the very *Gomerian*; for, if we compare the *Welsh pedwar* with the *Greek tessares*, we shall easily see that both these are a deviation from the original *ceathoir*; for which I give the following reason: that the *Latins*, and all the *Italians* since, as well as the *French* and *Spaniards*, use the same
pro-

pronunciation and expression; *quatuor* and *ceatboir* are the same word, the *q* and *cb* being both palatial characters. If a further reason be asked, it is easy to give an answer: the *Umbrians*, and other colonies, who were of the *Aborigines* of *Italy*, after the flood, carried their language with them, long before the *Greek* language began to be formed; and all the adjacent countries of *Italy*, as well as the nations all round it, retain the same mode, at this time, as the table shews it. If the initial letter *c*, had not been changed into *p*, it would have founded *cuadwar*; for the *quatuor* would differ very little from it in the pronunciation: such is the corrupt *lusus* of words to be found in every language.

LET us examine the etymology of the *Latin quatuor*, as derived from that number in the *Greek*, τέσσαρες, by some authors. *Vossius* derives it various ways, but seems to like *Scaliger's* opinion: first, *a πέτορα pro τέσσαρα*; the *p* being changed into a *q*: or, says he, *a τέτορα pro τέσσαρα*; the *t* changed to a *q*: but *Scaliger's* he is best pleased with, who says, the ancients had three principal numbers, ἓν, δύο, τρία, and then κατ'ερον pro ἢ ἕτερον. There is no doubt, but the *Greeks* changed their initial and other letters in every dialect; they were always wanton in such changes and deviations; and the several learned etymologists knew no other source, but the *Greek* language itself, for all their derivations. The above are ingenious shifts, but far fetched; but if they had been versed in the ancient *Gomerian*, or *Magogian* tongue, they had no need of seeking for roots in the *Greek*, which sprung from a higher fountain. Now, if *Scaliger's* etymology is to be accounted

right, then the *Greek* numeral names would be defective ; for, in all other languages, every number of units, up to ten, has a simple appellation ; and, therefore, why should the *Greeks* be driven to such a shift, as to say, ἓ ἑτερον, after τρεῖς ? as if we should say, *one, two, three, and another,* for *four*, and then come to a simple name for *five* ; but the number *four* has a simple name, in this language, as well as the rest, τέσσαρες derived only from *ceatboir*, the ancient *Gomerian*, or *Magogian*, by changing the initial *ch* into τ, and the middle *tb* into a double *f*, *tessoir*, according to the custom of the *Greeks* ; and it is certain, that there can be no sort of affinity between the name of this number, either in the *Greek*, or *Latin*, with the *Hebrew*, which is *arbachab*.

THE *Germans* made another change in the name of this number ; for instead of the *ch*, or *q*, they make the initial letter a *v*, *vier*, which would sound, with the former, *chier*, or *quier*. Now, although in the *Magogian*, the root of this name, is *chatboir*, yet the *Irish* pronounce it as if it was a monosyllable, *chair*, and sometimes express the aspirate without the *t*, but in so soft a manner, as to make it seem but one syllable ; so that, in effect, the names of every number, from one to ten, inclusive, are *monosyllables*, in that language ; and this is the more natural, as it is the most simple, method. The *Dutch* have followed the *Germans*, in adopting the same word ; and the *Saxons* have made it still rougher and stronger, by changing the *v* into an *f*, and pronounce it *seower*, from whom the *English* say *four*. The *Poles* appear to have followed the same mode in their names, only having their own peculiar mutilations,

tilations, and adding a hardness, or rigidity, in their pronunciation, to their whole language, by the combination of several consonants together. The *ieden*, losing the *d*, is (*een*) *eins*, *one*. The second name, *dwa*, is from the same original source; and the *trzi*, also, only made rough in the pronunciation. And, although the number *four* is greatly mutilated, yet one may discern the affinity to the preceding *Northern* names; *czterzi*, *cz* being put in the place of the original *chea*, or *qua*, which, added to *terzi*, would make *quaterzi*; this termination being peculiar to the *Poles*.

THE *Swedes* and *Danes* have but very little variation in pronouncing the names of their four first numbers, and have changed the *German v*, in the name of the *four*, to *f*, as the *Saxons* do, but they pronounce it soft; so that there appears but little difference, when it is expressed. The *Danes* say *fire*, the *Swedes* *fyra*, and so make two syllables of it; and the affinity of the numeral names, is apparently great in all the *Northern* kingdoms and states; but the *Poles* and *Hungarians* have deviated from the original much more than they, and yet, in the course of the numbers, the true source is very discernible, notwithstanding the many causes for the mutilation of words, and the great distance of time in which it was brought about. It is, indeed, to be much wondered, that there should be so great an agreement in the names of numerals throughout all *Europe*, at this day, considering the many obstacles which always were in the way; and though the languages have undergone several deviations, yet the numeral names subsist, even now: of this I gave the reasons before.

THE

THE number five, in the *Magogian*, or *Irish*, is *chuig*, or *quig*, for each of these sounds the same way; but the *Gomerian*, or *Welsh*, have changed the initials to *p*, the *ui* into *y*, and the *g* into *mp*, making *pymp*; and the *Greeks* say *pente*, which seems to have some affinity with the *Welsh*. But the *Latins*, *Spanish*, *Italians* and *French* hold their affinity, in this number, with the *Irish*: for the reason given above, that is, having had it from the *Umbrians*, who were *Pelasgians*, and who were the first colony of the *Gomerians* and *Magogians* that peopled *Italy*, and whom the *Greeks* called *Pelasgi*, as I have proved before; so that it is likely some of the latter, who still inhabited the islands of *Greece*, when the *Greek* language was forming, had then made that change; and I am strengthened in this opinion by a passage in *Salmatius de Helenist.* page 386, who says, “Constat antiquiores
“*Græcos*, quales *Æoles* fuere, qui in *Theffalia* post *Helle-*
“*nem* sub *Æolo* filio ejus regnarunt, dixisse *πέμπε* non
“*πένπε*, pro utroque *Dores* pronunciarunt *πέσκε* vel *πέσκα*.”
“It is plain, the more ancient *Greeks*, such were the *Eo-*
“*lians*, who reigned in *Theffaly* after *Hellen*, under his
“son, *Æolus*, said *pempe*, and not *pente*; and for both,
“the *Dorians* pronounce *penke*, or *penka*”: which brings this name to its original *cuing* of the old *Gomerian*, or *Magogian*: and which would be *puing*, by the change of the initial letter *c*, the original; hence *penke*, &c. for it is to be remarked, that in some old manuscripts, the *Irish* have *cuing*; from whence, one would be induced to think, that the *Latins* immediately took it, and only changed the *g* into a *q*, and that even they originally pronounced it

quing; indeed, to this day the *French* make but one syllable of it, *cing*. The *Greek* etymologists derive the *Latin* *quinque* from *pente*: now, if the *ch*, or *q*, was the initial, it would be *chente*, and would have a greater affinity to the *Irish* *chuing*, from which it is most certainly taken; but let us see how the *Greek* authors manage it; *Scaliger*, after having made the number *four*, ἡ τέταρτος, thinks that, in order to add another unit, the *Greeks* said ἡ ἐν κε, from which arose *quinque*; if this had been the case, it would be a more awkward manner of counting than any in *North America*; and they might use the same means without end. It would amount to no more than this: *one, two, three, and another*, and another unit, and so on. But this would produce no determination; because the different numbers, from *three* to *ten*, would have no name. We shall shew, that even the *Americans* have names for theirs, however different from any thing on this side of the globe in general. *Vossius* thinks *quinque* comes from *pente*, both because there seems some affinity of sound, and because the frequent changes of letters between the *Greek* and *Latin* would warrant it; but if this learned man had been versed in the old *Gomerian*, or *Magogian*, he would have derived them, both the *pente* and *quinque*, from that most certain origin *chuing*.

In this number, the *Latin*, *Spanish*, *Italian* and *French* follow the *Irish* *chuing*; but the *Germans*, and the other *Northern* nations, have made the greatest deviation: the former have changed the first letter from *ch*, or *q*, to an *f*, and the last letter into the same, sinking the vowel in the middle. If the first was not changed, it would, with them,

them, be *quunnff*, or *quinff*; but, by thus mutilating the word, they produce *Funff*. The *Dutch* keep the *u*, sinking the *q*, and call it *viff*; but if the original initial *ch*, was kept, then it would be *chuiſ*, or *quif*. The *Swedes* and *Danes* ſay *fem*, which has ſome affinity with *pente*, or the *Welſh* *pym*. The *Saxons* ſay *fife*, and, from them, the *Engliſh* ſay *five*. The *Poles* ſay *piecz*, which would be near the other *Northern* dialects; if the *p* was an *f*, then it would be *fiecz*; but as the *cz* is the termination, if the original *ch*, or *q*, was the initial, then it would be *chiecz*, or *quiecz*, and have the due affinity to the original *chuing*, or *quing*. So that, take it in any light, we naturally muſt recur to the ſource; but for the *Hungarian* *et*, the number *five*, I cannot find any origin, in the courſe of my reſearch.

As to the number *ſix*, the *Iriſh* *ſhe*, is changed, in the *Welſh*, to *chuech*, by a difference of dialect; and the *Greeks* have ſunk the *s*, or *ch*, and made the termination *x*; hence they ſay *ex*: all others, in the table of numerals, appear to be the ſame word, allowing for the change of ſyllabication, according to the different modes of their pronunciation, except the *Hungarian* *bat*, for *ſix*, the origin of which I cannot pretend to find out.

THE number *ſeven* is called, in *Iriſh*, *ſheaghd*, and, in *Welſh*, *ſaith*; theſe differ very little from each other, each nation aſſuming a ſyllabication from their own manner of pronouncing it: thus, I have often, in *France*, heard many words pronounced one way in one houſe, and differently in another; one example will be ſufficient, as, *boucle*, a *buckle*, which is pronounced *blouc* by many: this

sort of transposition is common in every nation, and no where more than in our own country. The *Greeks* have sunk the original initial *s*, and changed the *gb* of the *Irish*, and the *tb* of the *Welsh*, into *pt*; and say *epta*. All the other *Europeans* keep the original initial *s*, except the *Hungarians*, who say *het* for *seven*, which, if they had kept it, would have been *set*, and its affinity would have been more apparent; but, indeed, the *Dutch* use a *z*, instead of the *s*, which is an equivalent letter. The *Latins* and *French* have kept the *pt*; but the *Italians* and *Spaniards* the *t* only; which has been changed into a *v*, by the *Germans*, *Dutch*, *Swedes*, *Danes*, and *English*; although the *Saxons* have adopted an *f*, and the *Poles* a *d*; the *Hungarians* have also kept the *t*, as appears above.

It is not uncommon, in the *Welsh* language, to change the *bt*, which is guttural, with its vowel before it, in the *Irish* tongue, to *tb*; and therefore the *Irish* *ocht*, *eight*, is changed to the *Welsh* *uith*: this is followed only by the *French* *buit*; whereas, the *Greek*, *Latin*, *Italian* and *Spanish* are nearly the same with the *Irish*. The *Germans*, *Dutch*, *Saxons* and *English* have changed the initial *o* into *a*, but have preserved the *bt* of the original; but the *Swedes* and *Danes* are close to the *Italians*, in this number. And, lastly, the affinity to this number, *ocht*, is easily seen in the *Polish* *osm*, and the *Hungarian* *niolcz*, notwithstanding both have deviated so much; the *Poles* have preserved the original initial, which is sufficient to warrant its parentage, and if the *ni* be taken from the *Hungarian* name for *eight*, it will then be *olcz*, and sufficiently point out from whence it sprung.

THE

THE next number, in course, is the *nine*, which is called *nyi*, in *Irish*, and *naw* in *Welsh*. It is easy to see that these are very little varied; for, as to a change of vowels, the reader will see such variations throughout the whole table. The initial letter is kept in every one of the languages I have considered, except the *Greek*, *Polish* and *Hungarian*; and, in the first, if the *en* is taken away, then the *nea* is the same with the originals; for the *en* has nothing to do with the number at all, but is placed before it, according to the manner of the *Greeks*, who have frequently added syllables to the beginning or ending of words. As to the *Polish* name, there seems to be no manner of affinity with any other of the *European* tongues and that; but the *Hungarian* has the last syllable, *nez*, in *kilenex*, which agrees with the original, and all the rest.

THE last of the unit numbers, *ten*, is called, by the *Irish*, *deic*, or *deg*; and, by the *Welsh*, *deg*. The *Greeks*, by adding a syllable, have made it *dekas*; the *Latins* too, have added *em*; the *Italians* an *i*; the *Spaniards* a *z*; and, from a desire of softening, the *French* have changed the last letter to an *x*; but they pronounce it as tenderly as if it was a *z*: all these, however, have preserved the initial *d*. The *Germans* first change this letter for *z*, and instead of the original termination, *c* or *g*, terminate it in an *n*, making it *zeben*; but the *Dutch*, *Swedes*, *Saxons* and *English* assume the initial *t*; yet this was no great matter, in the first change; for the *Germans* themselves pronounce the *d* as a *t*, and, *vice versa*, and pronounce the *z* like *tz*: so that, whether it be a *t*, or a *d*, that is the in-

initial to the name of this number, the affinity to the original cannot be disputed. The *Poles* have, for this number, *dressiec*, and, if we take away the first syllable, and change the *z* to a *d*, or *t*, it will make *tiec*, or *diec*, which will be a strong claim to its affinity with the original; and the *Hungarians* have followed those who have adopted the *t* for the initial, and say *tix*.

THUS far the names of the unit numbers have been considered, and their true origin ascertained. The succeeding numbers, from *ten* to *twenty*, being only composed of the units added, in their succession, to *ten*, appear to go on much the same way in all; yet there are differences peculiar to some of the nations, which I shall take due notice of, in the placing the units either before or after the tens, or in abbreviating the combined numbers. The *Irish* put the *units* before the *tens* all the way to *twenty*: as, *un-deg*, *do-deg*, *tri-deg*, &c. The *Welsh* do the same, but in their own manner; they say, *yn ar deg*, *one and ten*, and so on, till they come to *fifteen*, which they call *pymtheg*, and then say *yn ar bymtheg*, *one and fifteen*, for *sixteen*; *daw ar bymtheg*, for *seventeen*; and for *eighteen*, *day naw*, *two nines*; then, for *nineteen*, they have *pedwar ar bymtheg*, *four and fifteen*. The *Greeks* begin with *endeka*, *one and ten*; *dodeca*, *two and ten*; *triskaideca*, *three and ten*; and then, in the *fourteen* and *fifteen*, they put the *ten* first; in the *sixteen* and *seventeen*, the *units* first, and, in the *eighteen* and *nineteen*, the *ten* first. The *Latins* follow the *Irish* exactly, from *ten* to *twenty*; so do the *Italians*, as far as *sixteen*, and then put the *ten* before the *seven*, *eight*, *nine*, for *seventeen*, *eighteen*, *nineteen*.

nineteen. The *Spaniards* and *French* have the very same method of abridging these following numbers ; and both say *onze* ; *dose*, *Sp. douze*, *Fr. trez*, *Sp. treize*, *Fr. catorze*, *Sp. quatorze*, *Fr. quindecim*, *Sp. quinze*, *Fr.* then they put the ten first, in the remaining four numbers, except the *seize*, for *sixteen*, in the *French*.

FOR the numbers *eleven* and *twelve*, the *Germans* have adopted names differing from all these, and for which I cannot account ; and in this they are followed by the *Dutch*, *Swedes*, *Danes*, *Saxons* and *English* : the *Germans* say *eilft*, *zwolf* ; the *Dutch* say *elf*, *twaalf* ; the *Swedes*, *elfwa*, *ta'lf* ; the *Danes*, *eleve*, *tolv* ; the *Saxons*, *end-liafa*, *twelf* ; and the *English*, *eleven*, *twelve*. The *Poles*, however, have maintained the manner of the *Irish*, in placing the units before the tens, as in *ieden nescie* for *eleven*, *one and ten* : now, if the *n*, in *nascie*, be changed to a *d*, then it will be *dascie*, which has an affinity to *deg*, and the *i* and *d*, from *ieden*, then the combined number will make *een dascie*, like *yn deg*, which is the root of *ieden nascie*. The *Hungarian* name for *eleven* can have no other source, if we do it justice : they call this number *tizen egy* : now, the *z* being sunk in the first word, it is the *tien* of the *Dutch*, for *ten*, and the *egi* is the *en* of most of the *Northern* nations, which make up the *een tien*, *yn deg*. The *Poles* call *twelve*, *dwa nascie*, or *dascie*, *two and ten*, from the original *do deg* ; and the *Hungarian* *tizen ketto*, for the same number ; which makes *tien to*, if the *z* be lost, and the first syllable of *ketto*, *ten and two* ; and both these nations have closely followed the original mode, of the repetition of their *ten*, with the increasing units.

units up to *twenty*, with this difference only : that the *Poles* place the ten last, and the *Hungarians* first.

THE *Irish* call the number *twenty*, *fighid*, and it is found spelt variously, as, *fichid*, *vichid*, *vighent*, *fighind*; the *Welsh* say *ygeint*, or *ugain*. These are the same in both languages, allowing for the difference of dialect, pronunciation and other incidents, often mentioned in the foregoing chapter : and this word has been adopted from them by every nation specified in the table, except the *Hungarians*; but altered and mutilated considerably by each. *Vossius* endeavours to derive the *Latin viginti* from the *Greek* εἴκοσι, in a manner very much strained; he says it is from the *Æolic* βεικάσθι, for εἴκαλι; and this *Doric* εἴκαλι, stands for εἴκοσι. There is very little reason to concur with him in this derivation; but if we cast an eye upon the *fighint*, or *ygeint*, we shall read *viginti*, and by the *Italians* contracted to *vinti*, by the *Spanish* *veynte*, and by the *French* *vint*. Even εἴκοσι appears a corruption of those originals. And though the *Germans* carried their mutilation of this name a great way, yet their *zwanzig* easily appears to have sprung from the above original, through the *viginti*, *veinte*, to *zwanzig*; after which, the other *Northern* nations, in succession, brought it to the *Dutch* *twintigh*; the *Swedish* *tjugu*; the *Danish* *tyve*; the *Saxon* *twentig*, and the *English* *twenty*. The *Poles*, too, come near the matter in their name *dwadsiescio*, for *dwadescio*, *two tens*; but the *Hungarians* have *buz* for *twenty*, which has no affinity to any thing before it in the table.

FOR

FOR the number *thirty*, the *Irish* say *deig as fichid*; and it is also written, by way of contraction, *deig ar ichid*; and the *Welsh* say *deg ar hygen*, *ten and twenty*: these are apparently the same language; but the *Irish* often say *trichid* for the same number; and this is the source of the *Greek* *τριάκοντα*, the *Latin* *triginta*, the *Italian* *trenta*, the *Spanish* *treynta*, the *French* *trente*, the *German* *dreissig*, the *Dutch* *dertigh*, the *Swedish* *tretjo*, the *Danish* *tredeve*, the *Saxon* *drittig*, the *English* *thirty*, and the *Polish* *trzydziesiąt*; but I know no source, at present, for the *Hungarian* *harminca*, to express *thirty*. Now, it must be observed here, that though *deg* is the name for *ten* throughout, while it is joined to the units, in order to form the *teens* before the number *twenty*, yet when the tens are multiplied, then the *Irish*, instead of *deg*, the name of a single ten, say *chid*, *ched*, or *chad*, reversing the *deg* or *dec*, and then, by adding any of the unit numbers before it, it signifies so many tens; as, *fichid*, or *fichint*, two tens; *trichid*, three tens; *ceathrachad*, four tens; *cuigad*, five tens; *sheasgad*, six tens; *sheasmogad*, seven tens; *osmogad*, eight tens; *nochad*, nine tens, for twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety. And thus, we see, that this method is used by the *Greeks* for thirty; for, after the *tria* they place *konta*, instead of *chint*, which denotes a plurality of tens, with them, and so go on till they come to *ἐννεήκοντα*, ninety. The *Latins*, instead of this, have their *ginta*, which is followed by the *Italians*, *Spanish* and *French*, in a contracted manner, as appears in the table; the *Germans*, *Dutch*, *Saxons* and *English* have their *zig*, *tigh*, *tig* and *ty*; and, for the same purpose, the *Swedes* say *tio*,
U u and

and the *Danes tyve*, which is no more than a deviation, from *tig*; and, as we have shewn before, these originally sprung from the old *Gomerian* or *Magogian deg*, or *dec*.

THE *Poles*, too, however estranged from the original, yet preserve a vestige of the same mode; for they have, for this purpose, their *sciat* after the units, which has some affinity to the *Irish chid*, or *chad*; and the *Hungarians* have *van*, or *ven*. But we must make one observation upon the manner of the *Welsh*, in the multiplication of the tens, from twenty to ninety; for they do not make use of any expression to signify any of the multiplied tens, as all the others do; but for thirty, they say *deg ar hygein*, ten and twenty; for forty, they have *deu gain*, two twenties, or two score; for fifty, *deg a deugain*, ten and two score; for sixty, *tri ugain*, three twenties; for seventy, *deg a tri ugain*, ten and three score; for eighty, *pedwar ugain*, four twenties; and for ninety, *naw deg*, nine tens: thus, alternately telling the number of scores, and adding a ten for the odd number of tens, as in thirty, fifty, seventy; and for ninety, multiplying the tens by nine. This must be a deviation, from the original mode, in the offspring of *Gomer*, because all the *Europeans* follow the *Irish*, and not one of the nations have any thing like this, except the *Danes*, who, indeed, follow the ancient method, in *tyve*, twenty; *tredive*, thirty; *fyrtive*, forty; but imitate the *Welsh*, in counting the scores, or twenties, in the numbers fifty, sixty, seventy, eighty and ninety; and, like them, adding the odd ten. There is another remarkable circumstance, well worthy of observing here, before we pass on to the next number,

one

one hundred, which is, that the *gad*, or *chad*, being the *deg* reversed, after the units in the *Irish* names, for forty, fifty, sixty, &c. is the root of the *Greek dekas*, and the *Latin decas*, by which word they both mean the sum of ten, and so do the *Irish*; which seems to prove, that the *Welsh* altered their mode in very modern times; for it is most certain, these had both the same original manner of naming their numbers, as they had undoubtedly the very same language at the beginning.

THE *Irish* name for the number *one hundred*, is *cead*, and the *Welsh*, *kant*; these were originally the same, and from this root came the *Greek* ἑκατὸν; the *Latin centum*; and from this the *Italian cinto*; the *Spanish ciento*; and the *French cent*. The same must be said of the number *one thousand*; the *Irish* have it *mile*; the *Welsh*, *mil*; the *Greek*, χιλίας; which, if the initial was not changed, would be *miliās*; the *Latin*, *mille*; *Italian*, *mile*; the *Spanish*, *mil*; and the *French*, *mille*. But, to find the source of the *German hundred*, admits of some difficulty, at first sight; yet, if we consider that the last syllable, *ert*, is a termination which they have added, in a manner peculiar to themselves, and which has nothing to do with the value of the number, we shall find, that the *hund*, or *bond*, alone is sufficiently expressive of its value; for the *Saxons* have *hund* without the *ert*, to signify that number. Besides, the *Germans* seem fond of the vowel, *u*, and pronounce it as *i*; and we need only attend to the mutilation of the original *kuing* into *funff*, for *five*, to be able to discern the affinity of *hund* to the original *kead*, or *kant*, by only changing the original *h* to *k* or *ch*, and then it will be *kund*;

and as to the vowel, they might as well have changed the *a* into *u*, in this number, as the *i*, in *cuing*, five, to *u*, to make it *funff*: and, indeed, the *Germans* pronounce the vowel, *u*, like an *i*; as, in speaking *lubrikin*, they say *lei-brikin*; so that they have always pronounced *funff* as *feinff*, which might have induced the other *Northern* nations to say *vif*, *fife*, and the *English* to adopt *five* from them. But there is no being acquainted with the *Polish* and *Hungarian* names for this number; the former say *sto*, and the latter *szaz*, for one hundred, which have some relation to each other, but none to the originals, in our chain of names. The *German* name for one thousand, is *tausend*, and is the same in the *Dutch*, *Swedish*, *Danish*, *Saxon* and *English*; the *Poles* have *tysiacz*, which seems to have some relation to these, if the first *i* is changed to *u*, or *au*; it would then be *tusiacz*, or *tausiacz*; and therefore is likely to have come from the same origin: but what that origin is, is the question; for *tausende*, *dusende*, *thousand*, has not the least apparent affinity to the ancient *mille*.

THE last names of numbers, which we shall take notice of, are those of *Russia*; and they, most certainly, have sprung from the same source with the other *Northern* appellations, keeping the closest affinity to those of *Poland*. And, as we have spoken sufficiently of them, we shall only compare their principal numbers with the *Russian*, to prove their relation to each other, and also what deviations they have made on either side.

THE *Poles* say *ieden*, *dwa*, *trzi*; the *Russians* say *yedna*, *twa*, *tree*; for one, two, three. The *Poles* say *czterzi*,
piecz,

piecz, and the *Russians*, *shatiry*, *pet*, for four, five. Here we see, the three first are the very same, allowing, as we always must do, for the different mode of syllabication adopted by the different nations; and so are those that follow; for the *czterzi* and *shatiry*, as well as the *piecz* and *pet*, are undoubtedly the same words, however varied in writing them; and if the initial of *shatiry* was changed to a *c*, it would then be the original *chatboir* of the *Magogian*; and as for the *piecz* and *pet*, for five, their affinity to the original *pym*, *cuing*, *pente*, are sufficiently apparent. Let us, however, proceed with the succeeding numbers:

For six, seven, eight, nine, ten, the *Poles* say, *szeſez*, *sieden*, *osm*, *dziewiec*, *dzeſiec*; the *Russians* say, *cheſt*, *ſet*, *woffim*, *devit*, *diſſet*; here the relation between these two modes of expression is very manifest, as well as their having sprung from the ancient *Gomerian* or *Magogian* names; and, indeed, it is wonderful to find they are not so mutilated, as to have lost all apparent affinity to their original parents, after so many ages. But the agreement will still be more clear, by comparing their addition of the units to the tens: for the *Poles*, adding the one to ten, say *ieden naſcie*, which latter, as I have said before, would be *daſcie*, but for the change of the initial; and the *Russians* say, *udinaxet*, the very same, with very little difference; and so of the *dwanafcie*, *twanaxet*; *trzinaſcie*, *treenaxet*; and thus they go on, preserving their affinity to the end of the numbers; the least change of letters makes them deviate; but by altering such changes, it is very easy to bring them back, and reconcile them. The expression for eighteen, in
the

the *Polish*, is *osm nascie*; and, in the *Russian*, *wossm nazet*, which exactly agree; if the *w* be taken away, then it would be *ossm*, sprung originally from the *Magogian ocht*. When they come to express the number twenty, the *Poles* say *dwadzieścia*, altering the name of the ten, *nascie*, in the preceding numbers, to *siescia*, or *ziesczi*; and the *Russians*, too, alter their *nazet* into *zit* and *disset*, when they come to multiply the tens, and express the number twenty, by *dwazit*; the *Poles* say *trzidzieśczi*, and the *Russians*, *trizit*, for thirty, and so on, till they come to one hundred, which, as the *Poles* do, the *Russians* call *sto*; but the latter, in expressing five hundred, make an alteration in the name; for, instead of *piecz sto*, which one would naturally expect, from considering the separate names for *five* and a *hundred*, they say *puczsets*; but the *Russians* follow their former names, in combining these, and say *pet sto*. And, for a thousand, the *Russians* say *disset sto*, ten hundred; whereas the *Poles*, instead of *dzeszciec sto*, contract it into *tysiacz*.

FROM what has been said throughout this chapter, I hope it will be granted by my readers, that in all these languages, set forth in the table, the names of the numerals shew a surprizing affinity to each other; and that they must all have arisen from the ancient *Gomerian*, or *Magogian* tongue, which was the undoubted language of the sons of *Japhet*. And as I am willing to exhaust this subject as much as possible, in order to throw what light I can upon this inquiry, and also to add to the entertainment of the curious, in researches of such high antiquity, I shall also lay before them the names of the numerals of some other

other nations, wherein several remarkable passages will appear, by which we shall be able to trace out the progress of some of the same offspring to very remote parts; and further shew, that there is not the least agreement between the names of the numerals of the *Hebrews*, and some others, with those of the *Europeans* we have been considering, although they follow the same mode of combining their units and tens, in the progress of increasing their numbers.

I SHALL, therefore, now produce another table of the names of numbers in several of the *Asiatic* kingdoms, and make some short observations upon them, in the same manner with the foregoing; and these are the names used in *Bengal*, *Persia*, *Turky*, the *Hebrew*, *Mallayan* and *Chinese*; which I obtained with much difficulty; and shall add to this, some account of those of several nations of *North America*.

Remarks on the names of the numerals of the Asiatic nations in the following table.

My reasons for introducing the names of the numbers of any of the *Asiatic* regions, when I am expressly pursuing the origin of the *European* languages only, are two; first, to shew that two of them are actually derived from the old *Scythian*, or *Magogian* names, which are the *Bengalian* and *Persian*: and, secondly, that the other four, the *Turkish*, *Hebrew*, *Malays* and *Chinese*, have not the least affinity to those originals, nor to one another.

THIS, I think, sufficiently proves what I have before asserted, and given reasons for, and which is the chief occasion

caſion of it here, that the old *Scythians*, who all ſprung from *Magog*, the brother, and *Togarmah*, the youngſt ſon, of *Gomer*, who occupied all *East* and *West Tartary*, came down into *Persia* and *India*, being contiguous to them, and mingled with the *Elamites*, or iſſue of *Shem*, as it is obſerved, with ſome certainty, before. And it appears, by this, that their tribes were very conſiderable; and that they remained among them, becoming one people, and propagating their language in theſe countries: for there cannot be a more ſtriking argument for this opinion, than their retaining, to this day, the numeral names of the old *Scythians*, in both theſe regions: and it cannot be denied, that theſe are the moſt intereſting part of a language; becauſe they are abſolutely neceſſary in every ſtation and degree in life; and though the language itſelf may be ſubject, in time, to very great deviations and changes, yet numbers being in daily uſe with all ranks of people, and upon every occaſion, their names are the moſt likely part of every language to continue, at leaſt, leſs changed than the reſt.

BUT, to make this argument appear in its proper light, let us compare the *Magogian* names, with thoſe of the *Persians* and *Bengalians*, and their affinity and agreement will be aſtoniſhing, and a very ſtrong auxiliary to our former ſentiments, upon the originality of the *Gomerian*, or *Magogian* tongue, and the great liſt of words, common to the *Persian*, *Bengalian* and *German* dialects, at this time.

Magogian.	Bengalian.	Perfian.
1 <i>Aon</i>	<i>Ake</i>	<i>Yeck</i>
2 <i>Do</i>	<i>Dbo</i>	<i>Do</i>
3 <i>Tri</i>	<i>Teen</i>	<i>See</i>
4 <i>Catbair</i>	<i>Charr</i>	<i>Char</i>
5 <i>Cuig</i>	<i>Paunch</i>	<i>Paunch</i>
6 <i>She</i>	<i>Choe</i>	<i>Shesh</i>
7 <i>Sheaghd</i>	<i>Saat</i>	<i>Haft</i>
8 <i>Ocht</i>	<i>Aught</i>	<i>Hasht</i>
9 <i>Nii, or ne</i>	<i>Noe</i>	<i>No</i>
10 <i>Deik</i>	<i>Does</i>	<i>Da</i>
11 <i>Yndeg</i>	<i>Akaro</i>	<i>Yesda</i>
12 <i>Do deg</i>	<i>Bauro, for doro</i>	<i>Dosda</i>
13 <i>Tri deg</i>	<i>Thera</i>	<i>Sesda</i>
14 <i>Cathair deg</i>	<i>Chodo, for chardo</i>	<i>Charda</i>
15 <i>Cuig deg</i>	<i>Pondero</i>	<i>Pounzda</i>
16 <i>She deg</i>	<i>Sollo, for choelo</i>	<i>Shoonsdata</i>
17 <i>Sheaghd deg</i>	<i>Saataro</i>	<i>Haftdata</i>
18 <i>Ocht deg</i>	<i>Aughtara</i>	<i>Hashtdata</i>
19 <i>Nii deg</i>	<i>Unnise</i>	<i>Nodata</i>
20 <i>Fichid</i>	<i>Beese</i>	<i>Beest</i>

IN this table, the deviation from the original, in the names of *Bengal* and *Persia*, is so trifling, as not to admit the least doubt of their source; and, indeed, they differ much less than several of the neighbouring countries of *Europe* do from one another, in this matter; it is very amazing that they were not more estranged than they are, considering the distance of time, and remoteness of situa-

tion, as well as the numberless mixtures of modern nations that have over-run these kingdoms, from time to time, since the beginning, which would naturally produce all the causes for the changes in languages, accounted for before; and yet their parentage is manifest, even now; and a discovery arises from this, which corroborates those great truths related in Holy Writ, concerning the first migrations, after the flood of *Noah*, as delivered by *Moses* and the prophets.

IN the first number, the *ake* and *yeck* are as easy transitions from *aon*, as the *Greek* εἷς, or *Latin* unus. The number two is expressed the very same way with the original, in both *Persia* and *Bengal*. And, as to the three, in the *Magogian* *tri*, the *r* is sunk in both the *Persian* and *Bengalian* tongues, and the initial *t*, changed to an *s*, in the *Persian*; otherwise they would be the same. The four is the same in all, with a small allowance for the change, merely from pronunciation: the *ch*, or *c* dotted, in the *Magogian*, is always pronounced like the *Greek* κ, or *English* *k*; whereas, the *Persians* and *Indians* pronounce them as we do in *chain*, *charity*, or the like. The five, being the same in both, and called *paunch*, seems to be under the same mutilation with the *Welsh* *pym*, and the *Greek* *pente*; both which are accounted for already. The six, or *Magogian* *she*, has an easy transition into the *Bengalian* *choe* and the *Persian* *shesh*. The number seven, called *saat* in *Bengal*, and *hasht* in *Persia*, are certainly the *Magogian* *sheaghd*. And the *ocht*, eight, is the same, only with the change of the initial *o* into *a*, adding *u*, which makes *aught* in *Bengal*; and the *hasht* of *Persia* differs only
in

in a vitiated pronunciation. As for the nine, it suffers but little alteration, the initial being preserved in both countries; for the *nii* is only changed to *noe* in one, and *no* in the other; and the *Latins* did the same in their *novem*, as did the *Greeks* in their *ἐννέα*. Number ten, *deic*, or *deg*, varies into *does* in *Bengal*, and *da* in *Persia*; the initial is preserved, and the alteration but slight. Now, in the *Magogian*, when they reiterate the units with the tens, they say *yndeg* for *aondeg*, eleven; and so on of the rest, to twenty; but the *Bengalians* have dropped the *es* in *does*, ten, and changed the *do* into *ro*, adding the units to it, in succession, up to twenty; whereas the *Persians* keep their *da*, ten, unchanged with the units, to express every number, from ten to twenty; and for this last, they both say *beest* and *beese*, which should be spelt with one *i*, instead of the *ee*, and by taking the original *f*, instead of *b*, they would be *fiste* and *fisse*, the very offspring of the *Magogian figbid*.

As to the other four, viz. the *Turkish*, *Hebrew*, *Mallays* and *Chinese*, there is not much to be observed concerning them, as there is no manner of agreement with the *Magogian*, except that the *Hebrews* express the numbers six and seven, by the names *sisa* and *sibba*, which seem to have some affinity to the original of the *European* names; and in the *Mallays*, for two and three, they say *duo* and *tigo*, which are also probably related to the *Magogian*; in every other respect, the names of all the four are as different as can be imagined.

Names of Numbers in some Kingdoms of Asia.

Bengalian.	Perfian.	Turkish.	Hebrew.	Mallays.	Chinefe.
1 Ake	Yeck	1 Beer	1 Ebad	1 Satoo	1 E
2 Dbo	Do	2 Ecbee	2 Sennim	2 Duo	2 Ur
3 Teen	See	3 Ewcb	3 Seloja	3 Teego	3 Saun
4 Charr	Char	4 Dewet	4 Arbaa	4 Ampat	4 Suze
5 Paunch	Paunch	5 Baasb	5 Hamisa	5 Leemo	5 Eu
6 Choe	Sbesb	6 Altee	6 Sifa	6 Annum	6 Lue
7 Saat	Haft	7 Yedte	7 Sibba	7 Tojou	7 Tze
8 Augbt	Hasbt	8 Secboz	8 Semona	8 Sapan	8 Paw
9 Noe	No	9 Dochoz	9 Tisba	9 Slambelan	9 Kyew
10 Does	Da	10 One	10 Hasara	10 Sepulo	10 Sbe
11 Akearro	Yesda	11 One beer	11 Ebad basar	11 Seblafs	11 Sbe e
12 Bauro	Dofda	12 One ecbee	12 Senem basar	12 Duo blafs	12 Sbe ur
13 Tbera	Sezda	13 One ewcbe	13 Seloja basar	13 Teego blafs	13 Sbe saun
14 Chodo	Charda	14 One dewrt	14 Arbaa basar	14 Ampat blafs	14 Sbe suze
15 Pondero	Pounzda	15 One beasb	15 Hamisa basar	15 Limo blafs	15 Sbe eu
16 Sollo	Sboonsdata	16 One altee	16 Sifa basar	16 Annum blafs	16 Sbe lue
17 Saataro	Hashtdata	17 One yedte	17 Sibba	17 Tojou blafs	17 Sbe tze
18 Aughtara	Hashtdata	18 One sockoz	18 Semona basar	18 Slapan blafs	18 Sbe paw
19 Unnise	Nodata	19 One dockoz	19 Tisba basar	19 Sambelan blafs	19 Sbe kyen
20 Beesse	Beest	20 Y garmy	20 Efrim	20 Duo pulo	20 Ur she
30 Ake teese	Yecbeest	21 Y garmy beer	30 Selojim	30 Teego pulo	30 Saun she
40 Chaulise	Dotabeest	22 Y garmy ecbee	40 Arbaim	40 Ampat pulo	40 Suze she
50 Pontise	Sebeest	23 Y garmy ewcb	50 Hamifim	50 Leemo pulo	50 Eu she
60 Chetise	Charbeeest	24 Y garmy dewrt	60 Sifim	60 Annum pulo	60 Lue she
70 Saatise	Paunchbeeest	25 Y garmy beasb	70 Sebijim	70 Tojou pulo	70 Tze she
80 Augbtise	Se	30 Stooz	80 Semonim	80 Slapan pulo	80 Paw she
90 Noetise		40 Courg	90 Tisbim	90 Slambelan pulo	90 Kyen she
100 Ake so		50 Ally	100 Mea	100 Se Ratoofe	100 E pur
500 Paunch so			500 Hamisa Meot	500 Limo se ratoofe	500 Eu pur
1000 Ake bazar			1000 Elepb	1000 Se reeboo	1000 E tryen

Obfer-

Observations on the names of the numbers of the American Indians.

WE see by the table, that the five nations, p. 345, which are included in the two first columns, use the same names, in general, to their numbers; and, as I have said before, have particular appellations for the units, and add these units to the tens, according as they are multiplied, to form the increasing numbers: but the reason why the *Mohawks* are in a column by themselves is, because they differ from the other four in the numbers, eight, nine, ten, who use the same names exactly in their several tribes.

THE *Wanats*, who are not of the same nations, come very near them, having only a trifling change of letters, and having no absolute difference from the four nations, but in the number *nine*, which will be easily discerned in attending to the table, and making the necessary allowance for their variations, and which are required, even in the dialects of the same language, every where. And, indeed, in considering some of these numbers, it is not difficult to make out three, which seem to have some relation to those of *Europe*: for example, the *cayeary*, for four, is near the *Magogian cathair*. The *wisk*, five, is like the *cuig*; and the *towachson*, twenty, approaches the *German zwantzig*; this is something very particular, and the more so, as they signify the same numbers in both parts of the world.

THE *Shawanose* and *Delawares* are very different from the foregoing, and, indeed, from one another, except that the latter has *koti* for one, which has some affinity to the *buskot* of the five nations, and the *uscot* of the *Wanats*.

Now,

Now, by the agreement between the five nations, in what regards their numbers, it is, I think, very clear, that their alliance must be of very ancient standing; and that the *Wanats* were either formerly adherents to them, or else were always their very near neighbours; for, their being a strong and powerful people, whilst so many tribes were in perpetual alliance, offensive and defensive, they could not be so subject to the vicissitudes that other single nations must undergo, of being driven up and down, and depopulated by their wars with one another, and, consequently, not forced to forget their language, especially their *numeral* names, as those scattered tribes have manifestly been.

THERE is, however, another very striking circumstance, in a close affinity, between the names of some of the numbers of the *Delawares* and those of the *Poles* and *Russians*: the first of these, in adding the units to the tens, say *nishanaghky*, twenty; *nabanaghky*, thirty; *nebwanaghky*, forty; and so on, using the last to signify ten, and the first the number of tens: and the *Poles*, for eleven, say *ieden nascie*; for twelve, *dwa nascie*, and so on till they come to twenty; so the *Russians* say for these same numbers, *udi nazet*, *twa nazet*, &c. Again, the *Delawares* say *koti puchky*, for one hundred; and the *Poles* say *puczsets*, for five hundred. Now, if chance has produced these surprizing agreements, in nations so remote, they are very curious, at least; but, I am inclined to think, there is too close an affinity between them, being used for the very same numbers in each of these nations, to be ascribed to any accidental cause, and that their origin was from the same source, however remote their situation.

I ALSO

I ALSO find another similarity between the names of the numbers, as they are combined both among the *Delawares* and the *Five Nations* of *North America*, and the *Wanats*. All the latter say *towachson*, for twenty; and the former, the *Delawares*, say *nisba nagbky*, for the same number, expressing the tens by the word *wachson* and *nagbky*; now, I cannot but think the latter is a corruption of the former, and that the *Five Nations* were always their superiors, both in power and antiquity: and the same may be said of the *Shawaneſe*; for they use a word for the very same purpose, which seems also a corruption of the *wachson*, and that is, *wapitiky*, in which it agrees with the *wachson* in the first syllable, and with the *nagbky* in the last.

THE *Carribeans* have not the least likeness to any of the *North Americans*, in the names of their numbers; they seem to be alone in their notions of counting, and so limited, as to be incapable of rising higher than the number twenty, of which I have given some account in the beginning of this chapter; but we must add here, a few other anecdotes of their notions in this matter: they say *aban*, for one; *biam*, for two; *eleoua*, for three; *biambouri*, for four. Now, *biam* being the name for two, they add *bouri* to it, to signify four; and *bouri* means *all*, or *intire*; so that, in their idiom, this word, added to the *biam*, denotes four to be a perfect, or intire number. As to the five, they cannot express it, but by three long words: viz. *laoyagone ouacabo apourcou*; of which, being interpreted, the meaning is, *come the other, or fifth, of this band*: and when they come to this number, then they add the four names of the units to these words, to say *one and five, two and*

and five, three and five, four and five, and then they have the two sentences, mentioned already, to express ten and twenty. After which, if they want to go any farther, they are bewildered, and say *tamigati cachi nitibouri-bali*, or *saccao-bali*, which signifies, “there are as many more as the hairs of my head, or grains of sand upon the seashore.” These accounts I have from the *Carribean French* dictionary of Pere *Raymond*, printed at *Auxerre*, in 1665; who was one of the first missionaries sent to the *Carribean* islands. Thus we see, that when these people were driven from the continent to these islands, they entered upon a new scene, and, in time, they dwindled into an absolute oblivion of the use of their numbers, inventing a new and most imperfect manner of counting, as well as of conducting most of their affairs: just so, all the inhabitants that were driven to the coasts of the *Frozen Sea*, all along to the most *North-eastern* promontory of land, called the *Tchuckskoy Nos*, and so to *Kamptschatka*, have lost all kinds of knowledge of what their ancestors were doing in the more *Southern* regions of *European* and *Asiatic Tartary*, and for other reasons, given before.

Names of the Numbers of some of the Indians of AMERICA.

Mohawks.	Oneydoes, Onondagas, Cayugas, and Senecas.	Wanats.	Shawanese.	Delawares.	Carribeans.
1 Huskat	Huskat	Uscot	Belecko	Koti	Aban, or amoin
2 Tecbini	Tecbini	Tenty	Nisbanu	Nisba	Biana
3 Acbson	Acbson	Asbuck	Unuswi	Naba	Eleouta
4 Cayeary	Cayeary	Hanack	Nebwy	Nebwa	Biambouri
5 Wisk	Wisk	Uwisk	Yalanu	Beleanagh	Laoyagone ouacabo apercou
6 Yayack	Yeabi	Waya	Negatawackse	Kotaas	Aban laoyagone ouacabo apercou
7 Foadbduck	Foadbduck	Cbotarey	Nisawackse	Nisbans	Biana laoyagone ouacabo apercou
8 Satecko	Teckeron	Haterey	Nisawatickse	Gbaas	Eleoua laoyagone ouacabo apercou
9 Deighton	Waterum	Hantru	Chagatswe	Besbkunck	Biambouri laoyagone ouacabo apercou
10 Oyeary	Wachson	Wachson	Matackswe	Telont	Cbon ouacabo raim
20 Towachson	Towachson	Tenty towachson	Nisbanu wapitiky	Nisba nagbky	Cbon nougouchi raim
30 Acbson niwachson	Acbson niwachson	Asbuck towachson	Unuswi wapitiky	Naba nagbky	
40 Cayeary niwachson	Cayeary niwachson	Hanack towachson	Nebwy-wapitiky	Nebwa nagbky	
50 Wisk niwachson	Wisk niwachson	Uwisk towachson	Yalanw wapitiky	Baleanab nagbky	
60 Yayack niwachson	Yeabi niwachson	Waya towachson	Negatawackse wapitiky	Kotaas nagbky	
70 Foadbduck niwachson	Foadbduck niwachson	Cbotary towachson	Nisawackse wapitiky	Nisbans nagbky	
80 Satecho niwachson	Teckeron niwachson	Haterey towachson	Nisawadikse wapitiky	Gbaas nagbky	
90 Dioghton niwachson	Waterum niwachson	Hantru towachson	Chagatswe apitiky	Besbkunk nagbky	
100 Huskat tunibyowy	Huskat tunibyowy	Uscot tonkiaw	Negotida bebon	Koty puckky	
1000 Oyeary tunibyowy	Wachson tunibyowy	Wachson tonkiaw	Matackswe negotida bebon	Telont puckky	

CHAP. XI.

Historical observations upon alphabets, and the invention of letters; with a table of some of those of Europe.

 **IODORUS SICULUS**, in his first book, seems to prove my opinion, that hieroglyphical writing was only confined to the sacred affairs of the *Egyptian*, *Ethiopian*, and other priests; but was never used by the public; for that symbolical kind of writing, which consisted only of the images of various things put together, would very ill suit the transaction of the business of the world, especially too, as mercantile affairs were begun, and carried on, very early after the flood, which required a more intelligible and ready way than by figures of animals, &c. for the dispatch of business. Let us see what *Diod. Sicul.* says, in the above place; nothing less than “that every body was taught “the vulgar, or common, letters; but that those which “were accounted sacred, were only known to the priests, “whose fathers, or predecessors, taught them privately.” He says, particularly, “the priests teach their children “two kinds of letters; one of which they call sacred, “and the other of more common use.” This would certainly point out, that the first was adapted to their religious purposes, and the other for common business; and in another place, a little further on, where he tells us that “the common people learned the trades of their fathers, “or relations, whereby they lived, he says that they teach “writing letters, but not every one, only those chiefly “who

“ who are the masters of arts ;” and this, among the common people.

I THINK an argument, in support of this opinion, may be drawn from the following animadversions, which, however, I submit to the reader's consideration, to judge of them as he pleases : the first is, that all we know of *Egyptian* writing, we have from tables, columns, statues, and such like ; which, most likely, were inscribed for sacred purposes, of some kind or other ; and we certainly must think this of them, till some genuine interpretations of them can be obtained to invalidate this opinion ; and this is probably among the *desiderata vana*. Again, I believe it can hardly admit of a doubt, that the sons of *Shem* spoke the *Hebrew* tongue ; and it is proved before, that those of *Ham* had the same language ; nor can it be proved, that they had not their letters also in *Noah's* family : if this be true, the sons of *Ham*, who were *Phœnicians*, *Egyptians*, *Ethiopians*, &c. needed not to be driven to the shift of inventing images for writing their language, in the performance of common business, when they had characters to express all they wanted. No ! it seems most likely, that the priests of that idolatrous race invented this manner of writing, by hieroglyphics, for the mysteries of their religious worship, in order to blind the vulgar, and enslave the minds of the people, for which the common manner of writing would be improper : and this is the case, to this day, all over the pagan world. That most authors think hieroglyphical writing was for sacred purposes, is well known, among whom *Ammian. Marcell.* in his twenty-second book, says, “ there are cer-

tain subterraneous places, which, as it is reported, those who were skilled in the rites of the ancients, foreseeing the coming of the deluge, and fearing that all memory of ceremonies might be lost, constructed them, with great labour, in several places, and carved upon the walls the figures of many kinds of birds and beasts, and other species of animals, which they called hieroglyphics ;” and this author expresses the same opinion, in his seventeenth book ; where he says, he saw, at *Thebes*, certain obelisks, on which were drawn the figures of the *Egyptian* deities, which the ancient kings, upon their conquests of nations, or other prosperous events, dedicated to the gods, in their religion ; who these gods were, is mentioned before ; nor was this manner peculiar to the *Egyptian* priests alone, but those of the *Thracians* and *Phœnicians* had the same kind of hieroglyphical writing, on the same account only ; though it will appear, that both these had the use of letters besides : for, in *Diodorus’s* very first book, where he is speaking of the most ancient laws of the *Egyptians*, he says, that public business was carried on by writing, as it is now in transacting commercial affairs in every nation, and between man and man. He says, that whoever was guilty of adulterating, or falsifying, the current money ; or whatever *scribe*, or *notary*, was detected in forging deeds or contracts, or in making *rasures* in any writings, was sentenced to have both his hands cut off. This is a sufficient proof, that the common people of *Egypt*, and, indeed, of all its neighbouring nations, had the use of writing, upon every proper occasion. Again, where *Bocchoris* is said to have made laws for commercial affairs, it is

is said, that if a man borrowed money without giving note or bond, if he denied the debt upon oath, he was discharged. And, again, in case of money borrowed upon interest by bond, when the interest paid amounted to double the sum of the principal, the debt was discharged.

THE general notion of the first existence of letters is, that all alphabets are derived from the *Hebrew* characters; and to this opinion *Henselius*, in his *Sinopsis Universæ Philologiæ*, firmly adheres; who says, page 78, after having laboured the subject to produce this conclusion: “ Ex
“ hisce ergo literis primis *Hebræorum*, a DEO, *Mosi* reve-
“ latis, et hinc omnino mysteriosis, prognati sunt tot ac
“ tam varii scribendi characteres literarumque alphabetæ,
“ quot cernuntur in orbe terrarum.” i. e. “ Therefore,
“ from these first letters of the *Hebrews*, revealed by GOD
“ to *Moses*, and consequently altogether mysterious, all
“ the various characters, and alphabets of letters, that are
“ known in the world, have sprung.”

Now, notwithstanding this assertion, when the above author comes to speak of the *Occidental* letters, page 79, in first considering the *Scythic* alphabet, he thinks it likely, that the *Phœnicians*, indeed, very soon formed letters, from whom the *Ionians* first received them; yet, from the various opinions concerning the origin of the *Greeks*, and there are not wanting, says he, testimonies of there having been letters in *Greece* before *Cadmus*, he confesses, that if he may have leave to conjecture about it, it is possible something of this kind had been brought from *Scythia* into *Greece*, since the *Scythians* had letters before *Cadmus's* time; but *Henselius* was inclined to think these letters
were

were only hieroglyphical: however, he says, there are testimonies of the *Greeks* having letters, which were called *Pelasgian letters*, about the time of *Deucalion's flood*; and that *Eustathius*, upon the second *Iliad* of *Homer*, verse 841, giving a reason why he calls the *Pelasgians* divine, says they were called so, because they only, being the original *Greeks*, preserved their letters at the time of that deluge. It may also, says *Henselius*, be gathered from *Diodorus*, lib. 5, that there were certain letters in *Greece* before *Cadmus*: but that, after the deluge, there was such a destruction of men and things, that with them their letters were also lost; and therefore it was thought, that after several ages, *Cadmus*, the son of *Agenor*, brought letters into *Greece* from *Phœnicia*. Now, it can hardly be supposed, that the manner of writing which was certainly among the descendants of *Japhet*, the *Gomerians* and *Magogians*, who were the *Pelasgians* and *Scythians*, could have been obliterated by that inundation, which was a partial one, overflowing only one part of *Greece*; and therefore neither of these people stood in need of any letters that *Cadmus* is said to bring with him in after-ages; and if he brought any, which are said to be sixteen in number, they must be supposed to be either taken from the *Hebrew* alphabet, or else they must be from that which was carried from *Scythia* by *Fenius*, the *Scythian* king, who founded schools in *Shinar*, and taught languages and sciences, with his two coadjutors, as I have shewn it in a former chapter; and from whom the *Phœnicians* had their name: for both *Gomerians* and *Magogians* had arts and learning among them, even from the
general

general deluge ; and it will be proved, by and by, that they had knowledge in metallurgy always among them, which was well known to some of the most ancient authors.

Now, there is something very well worth considering, in this matter ; it is said, that *Cadmus* brought sixteen letters only from *Phœnicia*, and that others were added by *Palamedes*, &c. to fill the alphabet, as the *Greek* language has it now ; it is, therefore, extremely remarkable, that the *Magogian*, or *Irish* alphabet consists only of seventeen letters, to this day ; which so fully answers every purpose of expression in that language, that they have not yet found any necessity to add new ones ; which, at once, points out its originality and simplicity, in a manner hardly to be disputed ; as it consists of fewer letters than any other alphabet in the world ; nor is it materially altered from its first state, so as to make any sensible difference ; which will appear by the table, where the alphabets of various ages will be exhibited, according to their seniority in that language ; and farther explained in the sequel.

THERE are authors who think, that *Palamedes* invented the *Greek* letters ; others give the invention to *Linus*, the preceptor of *Hercules* ; and others, to *Cecrops* ; and, as *Cecrops* was said to be an *Egyptian* by birth, that he might have had the knowledge of letters from *Moses*, who was about that time in *Egypt* ; but it is easy to see, that there is very little affinity between the *Hebrew* and *Greek* alphabets ; and it would even be absurd to suppose, that there were no letters in *Greece* before the times of these persons ; who came late into the world, compared to the ancients,

or *Aborigines*, who were the *Pelasgians* all over that country: but it will be seen that the *Greek* alphabet had another source, and has a greater similarity with that of the *Magogians* and *Gomerians*, than with the *Hebrew*; but the latter have evidently preserved the simplicity of theirs, as we have shewed before; so they have the purity of their language, in their present recesses in *Ireland* and *Scotland*, in our own times, for the reasons often alledged before: and although the letters used by the most ancient *Greeks*, the *Javonians*, *Elisbans*, and other grandsons of *Gomer*, who were *Pelasgians*; and by the offspring of *Magog*, who were the *Scythians* and *Pelasgians*, and who often mingled with the *Gomerians*, were truly the ancient *Pelasgian* and *Scythic* letters; yet, upon the mixture of *Phœnicians* and *Egyptians* with their offspring, in after-ages, their language began to be altered; and as that changed into the form it acquired, in which the first *Greek* authors wrote, they found themselves under a necessity of adding other letters, to answer the purposes of expression in the new mode, into which that mixed language was changed by their grammarians; for, in the ancient *Javonian*, or *Ionian*, they had no need of an additional character.

THIS opinion is pretty clearly evinced by *Diodorus*, in his third book, speaking of the *Pelasgian* and *Phœnician* letters, where he says: “therefore the letters were called “*Phœnician*, because they were transported from the *Phœnicians*; but as to the *Pelasgians*, who first used characters (which were afterwards changed), these first were “called *Pelasgian* letters.” This testimony, indeed, sufficiently shews, at one view, the priority of the *Pelasgian* letters,

letters, the gradual change of them, with the additional characters to them; and the curious coincidence of the fact of *Fenius's* having carried learning from *Scythia* into *Shinar*, and propagating it there; whence it gradually spread among the *Phœnicians*, long before *Cadmus's* leaving them, to go into *Greece*; but both *Egyptians* and *Phœnicians* had colonies settled in the maritime places in *Greece*, before he arrived there, and the old language was much mutilated at his arrival: notwithstanding what is said by several modern authors, that the *Phœnicians* first invented and taught letters. But it is no difficult matter, to discern great uncertainties among the *Greeks* concerning this subject, and more modern authors have followed them; *Pliny*, who has collected from them all, gives his sentiment freely upon it, and says: “As for letters, I
 “am of opinion, that they were in *Assyria* from the be-
 “ginning; but some think, and among them *Gellius*, that
 “they were invented by *Mercury*, in *Egypt*; others, that
 “they came first from *Syria*. Certainly *Cadmus* brought
 “sixteen with him from *Phœnicia* into *Greece*, which are
 “A, B, C, D, E, G, I, L, M, N, O, P, R, S, T, V; to
 “which, *Palamedes*, in the *Trojan* war, added the four
 “following Θ , Ξ , Φ , X ; and, after him, *Simonides Melitus*
 “added four others, Z, H, Ψ , Ω ; of all which letters, says
 “he, we acknowledge the power, in our language. *Ari-*
 “*stotle* thinks there were anciently eighteen letters in the
 “*Greek* alphabet, which are, A, B, Γ , Δ , E, Z, H, K, Λ , M,
 “N, O, Π , Ξ , Σ , T, V, Υ , and that *Epicharmus* added Θ and
 “X, rather than *Palamedes*. *Anticlides* says, that one
 “*Menon*, in *Egypt*, had letters, which he invented fifteen

Z z

“ years

“ years before the time of *Phoronæus*, the most ancient
 “ king of *Greece*; and endeavours to prove it by ancient
 “ records and monuments; on the other hand, *Epigenes*,
 “ an author of great credit, writes, that among the *Baby-*
 “ *lonians*, observations upon the stars, for 720 years, were
 “ found engraved upon tiles; and they who mention a
 “ less time, as *Berosus* and *Critodemus*, speak of the same
 “ observations for 430 years; whereby it appears, that
 “ letters were ever in use: but the first people who
 “ brought letters into *Latium*, were *Pelasgians* ;” and of
 this there can be no doubt; for these people very soon
 settled in the *Eastern* parts of *Italy*, even long before *Deu-*
calion’s deluge; and were divided into different govern-
 ments, called by several names, as *Umbrians*, &c. men-
 tioned before; nor are there testimonies wanting to shew,
 that when these several colonies were settled and increased,
 other *Pelasgians* invaded, and obtruded themselves upon
 the *Umbrians*, till they had subverted their government;
 and thus, in successive times, were flowing from *Greece* into
Italy, according as their seats became uneasy to them, in
 their wars among themselves, or from the incursions of
Egyptians, *Phœnicians*, and other nations upon them.

THE above quotation from *Pliny* gives very strong testi-
 mony of the use of *alphabetical letters* at all times, and
 consequently of the little appearance of truth in the asser-
 tion of *Cadmus’s* having first invented them. *Pliny* says
 first, that he is of opinion letters were in *Assyria* from the
 beginning; and no doubt they were, and that of two
 kinds: those among the issue of *Shem*, the *Hebrew* alpha-
 bet; and those brought to *Sbinar* by *Fenius*, the de-
 scendant

scendant of *Magog*, from *Scythia*, which was the *Scythic* alphabet; in which the *Gomerian* and *Magogian* language was wrote by *Pelasgians* and *Scythians*, and the other offsprings of *Japhet*. *Gellius's* opinion of *Mercury's* invention of letters in *Egypt*, is certainly of no weight; because the *Hebrew* language and letters went with *Ham's* family into that part of the world: and as to letters coming first from *Syria*, nothing is more true, as to the *Hebrew* alphabet; because they had always letters in *Shem's* family, and his descendants, to our own times: and that and the adjacent countries were the first seats of his people, and their issue. Again, *Epigenes*, whom *Pliny* calls an author of very great credit, mentions a collection of observations upon the stars for 720 years, wrote upon tiles; and this is corroborated by a like testimony of *Berosus* and *Critodemus*, though for a less number of years. *Pliny* concludes this passage, by saying, the *Pelasgians* were the first that brought letters into *Italy*. Now, this people produced the first colonies that came into *Italy*, after the universal deluge; and their language and letters came with them; for it was allowed, by as good testimony as ancient authors can produce, that they had letters before *Cadmus* came into *Greece*, and he did not arrive there till some ages after *Deucalion's* flood. Now, if *Deucalion* was cotemporary with *Moses*, who was born in 777 after the general deluge, *Pliny* most certainly spoke truth; because *Italy* was every where well peopled before then, and the first *Pelasgians* passed from *Greece* before the third century from *Noah* was ended: and this amounts to another strong argument to prove, that the *Greek* alphabet, as well as the

Italian, arises from the *Pelasgian*, and not from the *Hebrew*; and this will appear more clearly, by viewing the table of the alphabets, in the sequel of this chapter, where their affinity will be best discerned.

I WOULD now ask a few questions, concerning *Noah* and his family: we are told by *Moses*, that *Noah* was 600 years old when he entered into the *ark*, and that his sons were near one hundred each. He was the person whom God had appointed to take the charge of building the *ark*, which was a task of such importance, and of such a nature, that we cannot imagine one of mean capacity was equal to it: and it is not to be doubted, but that his family was very considerable and respectable in the antediluvian world, not only as to his figure and character in life, but also as he was a worshiper of the TRUE GOD; and it is more likely that he was a ruler over a people, than one of a common character; because, as he was to be the father of those who were to repopulate the earth, it would rather seem probable, that the ALMIGHTY, in his wisdom, would select one who understood how to govern, than a person who was not versed in matters of this kind: for he was to have the first command over his descendants, from whom all the earth was to be peopled; and his age was protracted to 350 years more, that he might see many parts of the globe inhabited from his own loins. Is it, therefore, reasonable to suppose, that *Noah* and his family were illiterate, or that there were no letters used in the old world? Can we suppose, that arts, manufactures and commerce were not known among men? Surely no: there is much greater reason to think they had them, than
the

the contrary : *Moses*, indeed, has not told us that *Noah* had the use of letters ; but if he had, it would have been a needless digression from his purpose, and as ill a compliment to the rest of the antediluvian world, as it would be if a modern historian, in giving the character of a great man, should tell the world, his hero could read and write ; and as to arts and commerce, there can be no doubt of their having flourished, since we are told, in the fourth chapter of *Genesis*, that *Jubal*, one of *Cain's* great grandsons, was the father of all such as handle the harp and organ ; and that another, *Tubal Cain*, was the instructor of every artificer in brass and iron. These hints are sufficient to shew an impartial reader, that the inhabitants of the old world were as well skilled in arts, manufactures and commerce, as those of the new, since the arts above-mentioned were exercised, even as early as *Cain's* great grandchildren, and, according to the course of successive times, must have been improved and diversified to a number of articles and branches, as necessity, and the inventive genius of mankind, suggested, from time to time.

It is not unreasonable to suppose, that when *Adam* was created, he was made a perfect man, not only in his form, but also in the accomplishments of his mind ; for, to imagine that he should come from the Divine Hand in a state of stupidity and ignorance, would be doubting the goodness of the CREATOR, and the truth of *Holy Writ*. He had the dominion over every thing upon the earth, and it was referred to himself to give them names ; and if we call to mind, that God said, *let us make man in our own image*, we cannot but allow, that he was wise, and endowed

dowed with all the knowledge that his finite state was capable of receiving; because, making him in his *own image* could not regard his corporeal, but his mental state alone.

PERHAPS such rational reflexions as these led many learned authors, of different nations, to assert, that our *first parent* was instructed in all *arts and sciences, letters and prophecies*, to which *Latin, Greek, Hebrew, Chaldean, Arabic, Samaritan, and Egyptian* authors consent.

Suidas asserts, that *Adam* was the author of *arts and letters*; of *sciences*, rational and non-rational; of *prophecies*, and the *operations* of sacred matters; of *laws*, written and not written; &c. his words are: “ τέττε τέχνηαι ἢ γράμματα, τέττε ἐπισῆμαι λογικαὶ ἢ ἄλογοι, τέττε προφητεῖαι, ἱερουργίαι “ ἔ καθαρμοὶ, νόμοι γραπτοί τε ἔ ἀγραφοι, τέττε πάντα εὐρήματα.” And the *Hebrew* commentators, upon the place of the generation of *Adam*, say: “ our rabbins assert, that *Adam* “ our father, of blessed memory, composed a book of pre- “ cepts, which were delivered by God in the garden of “ *Eden* ;” to this may be added what *Rabbi Tanakus Bar Haja, in Rabboth*, declares, viz. “ the king MESSIAS will “ not come, till all the souls shall be created which arose “ in the cogitation of God, and these are the souls hinted “ in the books of *Adam*, in these words: and this is the “ book of the generations of *Adam*.” To enumerate every author of this opinion would be endless, tending to prove that *arts, letters, and all sciences*, were handed down to posterity from *Adam*, through his sons; and that the line of *Seth* made a proper use of them; but the issue of *Cain* perverted those parts that were historical of the *theogony* and worship of the TRUE GOD; that *Japhet* and *Shem* also

also made a proper use of those writings, which were mutilated and abused by *Ham*, and his descendants, in applying them to *idolatrous mysteries* and *sorcery*. Hence it is easy to see, that what *Moses* has written he had from the books, or traditions, preserved in the line of *Shem*; and that what is handed down, concerning these matters, from *Japhet*, by the *Pelasgian* bards, were from the same source. The reader will find several of these authors collected by *Athanasius Kircher*, in his *Arca Noe*, chap. v. and vi. tending to prove the antiquity of letters from the beginning of the world.

BUT this, I think, is further made evident, by the opinions of several men of weight and great credit: as *Josephus*, who tells us, “ that *Seth* and his sons were the first
“ that made their observations upon the motions of the
“ heavens, the courses and influences of the stars; and
“ having been foretold by *Adam* of an universal deluge,
“ they erected two pillars, one of brick, and the other of
“ stone, which they were sure would be proof against fire
“ or water. Upon these pillars they engraved the memo-
“ rials of their discoveries and inventions for the benefit of
“ posterity, lest their science should be lost: in this their
“ labour was not in vain; for the stone pillar, says *Josephus*, is yet to be seen in *Syria*, to this very day.”

ST. *Jude* also testifies, that “ *Enoch*, the seventh from
“ *Adam*, prophesied of (wicked men) saying: behold, the
“ Lord cometh, with ten thousand of his saints, to execute
“ judgment upon all, &c.” And it is reported by *Origen*, that certain books of *Enoch*, of the course, names and motions of the stars, were found in *Arabia Felix*, in the do-
minion

minion of the queen of *Saba*, which *Tertullian* affirms he saw, and read several pages of them: besides, St. *Augustine*, *Bede* and *Procopius* mention these books; the first of whom says: “Scripsisse quidem nonnulla divina *Enoch* “illum septimum ab *Adamo* negare non possumus.” Some persons are apt to treat these testimonies too lightly; but, for my own part, I cannot help being of opinion, that *Noah* was in possession of such records, as contained the transactions of the old world, of which he was 600 years an inhabitant, especially of the race of the righteous, whose offspring he was; and surely we may imagine, he was as willing to preserve them, as any thing else which he did secure, from that destruction.

ONE would be surprized to find any doubt made, that the knowledge and sciences of the antediluvian world should be in *Noah*'s family, when we consider, that the longevity of *Adam* and his sons and grandsons brought them down to be cotemporaries in succession with some of their own offspring, even to very near the time of the flood; and it will appear, that the whole race of this upright family had a continual intercourse with one another, down to that catastrophe, by the following table of their lives, from *Adam* to *Noah*, which I have translated from *Chitræus*. See page 113, of his excellent book, *Chronologia Historiæ Herodoti & Thucydidis*, which he calls a series of the ages of the world, from the creation to the beginning of the History of *Herodotus*. This table will probably be very satisfactory in removing any doubt of the knowledge of arts and learning in the old world, and of their being handed down to the new.

Year

Year of
the world

- 1 *Adam* created; he lived 930 years, to the 56th year of *Lamech*, the father of *Noah*. Died in the 126th year before the birth of *Noah*.
- 130 *Seth* born; he lived 912 years; died in the year of the world 1042: 112 years after the death of *Adam*, and 14 years before the birth of *Noah*.
- 235 *Enos* born; lived 905 years; died in the 1140th year of the world; lived, or was cotemporary, with *Noah* 84 years.
- 325 *Cainan* born; lived 910 years; died in the year of the world 1335.
- 395 *Mabalaleel* born; lived 895 years; died in the 366th year before the flood; when *Noah* was 234 years old.
- 460 *Jared* born; lived 962 years; died in the year of the world 1422; was cotemporary with *Noah* 266 years.
- 622 *Enoch* born.
- 687 *Methusalem* born; he lived 969 years; died in the very year of the flood.
- 874 *Lamech* born, the father of *Noah*; lived 777 years, and died five years before the flood.
- 930 *Adam* died, when *Lamech* was 56 years old.
- 987 *Enoch* was translated alive to heaven 57 years after the death of *Adam*, when all the rest of the fathers, or patriarchs, were yet alive, and perhaps were eye-witnesses of his translation.
- 1042 *Seth* dies in the 55th year after *Enoch's* translation.

Year of
the word

- 1056 *Noah* born; in the 182d year of his father *Lamech*; in the 126th year of the death of *Adam*; 14 years after the death of *Seth*: he lived 950 years, to the 58th year of *Abraham's* age; therefore he lived with *Enos* 84 years; with *Cainan*, 179; with *Mathusalem*, 600; with *Lamech*, 595; with his son, *Shem*, 448; and with all the patriarchs after the flood, to the 58th year of *Abraham*.
- 1558 *Shem*, the son of *Noah*, born, 98 years before the deluge; lived with his father 448 years, and these patriarchs after the flood: with *Abraham*, as long as he lived; with *Isaac*, 110 years; with *Jacob*, 50; and died in the year of the world 2158, 35 years after the death of *Abraham*.
- 1656 The deluge overwhelmed the whole earth, when *Noah* was 600 years old.

IN considering this table, and the correspondence that must have been kept up from *Adam* to *Noah*, surely it must be allowed, that none of this happy family was ignorant of the true *theogony*; nor of the providential dispensation, under which they were at all times protected, in the midst of the general defection of the rest of the world. And, indeed, it seems to me a most wonderful mark of the DIVINE favour to this pious family, that none of them lived to be subject to that great calamity, the *deluge*; for, all the righteous went to the grave, in peace, before it happened; and even *Metbusalem*, who lived 969 years, finished his days in the very year of the flood.

WHO

WHO can be acquainted with this dispensation, and not be amazed at the goodness of the ALMIGHTY, especially, too, as he was pleased to preserve the only remaining people of the family, *Noah* and his children, to propagate a new race.

LET us now examine why it could be thought, that so many centuries should have passed, after the deluge of *Noah*, without the use of letters in the world: the following sentiments may perhaps have some weight, in this enquiry; and it is matter of no small consequence, to throw some light upon a subject of so much importance. We find, that even the most ancient *Greek* authors had very little, if any, notion at all of Holy Writ, and scarce any remembrance of the ancient state of their own nation. The sacred records were preserved in the families of *Japhet* and *Shem*, I mean the knowledge and worship of the TRUE GOD, and the deeds of their ancestors, which, as I amply proved before, they had men among them, whose only business it was to preserve and take care of. Whereas, the issue of *Ham* had all along forsaken the God of heaven and earth, and run into the same idolatrous worship, which the antediluvian inhabitants were guilty of. This was propagated, even to the deifying their parents, and one another; and by these means, and the great power given to their priests, all knowledge of their origin became obliterated, and buried in fabulous mythology; insomuch, that those authors mentioned have obscured what little may be gathered from them, under new names, and dressed them up into heathen deities, treating of them in the most fabulous manner. These were followed by all the modern authors, who, if

A a a 2

they

they quote *Herodotus*, and the rest of them, seem content with their authorities. But, if we consider, these began to write long after the face of things was quite altered in *Greece*, which then had scarce any of the ancient *Pelasgians* left among them in maritime places, and whose inhabitants consisted of *Phœnicians* and *Egyptians*, and now were quite another people; we need not wonder they should talk of the invention of letters by *Cadmus*, or their supposing the first people of countries sprung out of the earth, when they had no light to lead them to the true knowledge of the origin of mankind from the hand of the CREATOR.

I WOULD also ask another question: why do the greatest part of our most modern writers, of all the academical seminaries of *Europe*, when they are employed in such researches as these, rest contented with only what is delivered by the *Greek* authors mentioned, in the same manner with their immediate predecessors? Certainly the answer is very obvious, and it probably may be thus accounted for: the education of the youth of all *Europe* consists in the study of the *Greek* and *Latin* classics; and when they come to the higher links of this chain of learning, and are well versed in these two languages, the *ne plus* presents itself; and their future researches and lucubrations soar no higher, in matters like these which are my present business. But, not quite contented with my informations from them, I had recourse to *Holy Writ*, and to the *Irish* records, and there found sufficient matter to carry me many links higher, to a summit which produced me better prospects and clearer views of what I sought after, whereby, I flatter myself,

myself, I have with some success opened several paths which have not been trodden before; making the sacred writings a principal part of my study in matters of high antiquity, which most commonly are only looked into for the purposes of religion; as if they had no tendency to any other historical lights whatsoever: but they have fully answered my expectations, and confirmed the ancient *Irish* records.

BUT, however that may be, it will be to our purpose to consider the wonderful agreement between the *German* and *Persian* languages; something of which has been mentioned in a former chapter, and will properly be further taken notice of here. *Salmatius*, as quoted by *Henselius*, in the forty-ninth epistle of his first book, says: “ we
“ have here a most learned *German*, a *Silesian*, who is a
“ doctor of physic, and an able chemist, and who is well
“ versed in the *Oriental* languages, especially in the *Arabic*
“ and *Persian*, whose name is *Elichman*; this person has
“ found so great an agreement between the *Persian* and
“ *German* languages, that he does not doubt the *Scythian*
“ language being the mother of all the dialects of *Europe*,
“ and of a great part of the *East*; he has collected above
“ four hundred *Persian* words, which are intirely *German*;
“ and has observed also a great resemblance in the gram-
“ matical terminations of the verbs of both; which, with
“ the analogy of their words and *syntax*, makes us judge,
“ that they have the same *origin*, which is the *Scythian*.
“ These people formerly over-ran all *Europe*, and made
“ incursions even to the river *Indus*, and made their name
“ famous in all the neighbouring parts of that river. The
“ *Persians*

“ *Persians* also have a great number of words which agree
“ with the *Greek*; but all these are found in the *Tudesque*,
“ or ancient *Saxon*, which shews they all came from the
“ *same* source.”

I HAVE amply shewed before, that the *Parthians* were *Scythians*; that they over-ran *Elam*, and mingled with their relations, the *Elamites*, who were the issue of *Shem*; *Elam* was the first appellation of the country inhabited by *Shem*'s issue, and it was afterwards called *Parthia*, and then *Persia*: and that the *Parthians* were a colony of *Scythians*, who passed into *Elam* several centuries before the incursion of the *Scythians*, mentioned by *Herodotus*, in his account of *Darius*, is not to be doubted; for they gave it the name *Parthia*, now *Persia*; and *Curtius* calls it *Parthienem*, and says the *Parthians* were a progeny of *Scythians*, which is also the opinion of *Dionysius* and *Strabo*. Thus, too, *Solinus*, in his fifty-ninth chapter, says: “ these
“ new comers from *Scythia* into *Persia* brought their *Scy-*
“ *thian* language with them, and blended it with the
“ *Oriental* tongue of the *Elamites*.”

Now, if any one should be inclined to think, that the *Northern* languages had received the *Persian* words from *Persia*, they certainly must be very little acquainted with the history of the *migrations* of the people, from their increase after the flood of *Noah*: who ever heard of the *Persians* coming into *Germany*? When did they plant colonies in any parts of *Scythia*? We have, indeed, an account from *Herodotus*, that *Darius* marched a great army against *Scythia*, laying a bridge over the *Thracian Bosphorus*, and encamped in their country: but we are also
I told,

told, that he was baffled by one of the *Scythian* kings, who, by his marching and counter-marching, harraſſed the *Persian* army, inſomuch that *Darius* was glad to re-paſs the *Bosphorus*, notwithstanding the other *Scythian* kings reſuſed to join their neighbour, in defence of their own countries ; and we are ſure, nothing like a *Persian* colony was ever left behind in *Scythia*. But, on the contrary, it is known to every reader of hiſtory, that the *Magogians*, or *Scythians*, who were always ſituated in the *Northern* and *North-veſtern* quarters ; and the houſe of *Togarma*, *Gomer's* youngeſt ſon, and his iſſue, all over the *North-eaſtern* quarters, were at all times invading and mingling with their *Southern* neighbours ; and this was the ſole cauſe of ſo great a number of words from the language which is the parent of all the *European* tongues, being found among the *Persians*, and other *Eastern* nations : and this is before made evident, from the names of the *numerals* of the *Persians* and *Indians*. The ſame may be ſaid of every language of *Europe*, whoſe affinity to each other is ſo great, that hundreds of words are the ſame in all, as I have proved before. *Præſchius*, in his *Onomaſticon Germanico Latino*, collected eight hundred *Latin* words, which are exactly the ſame in the *German* language : the *Engliſh* and *German* have the ſame agreement, and ſo have all the *European* tongues, with one another ; which can bear no other concluſion than that they all ſprung from the *Japhetan* original, through *Gomer* and *Magog*. To which opinion, *Dionyſius Halicarnaffeus* is much inclined, when he ſays, that the *Latin* language aroſe from thoſe of the *Opics*, *Marfians*, *Sabins*, *Etruſ-*
cans,

cans, and *Galls*, who were *Pelasgians* first, then *Celts* and *Scythians*: and hence *Postellus*, in his *Origines Etruriæ*, endeavours to prove, that the *Latins* received their letters from the *Celts*; but as to this point, I have made it clear already, that the first *Pelasgians* brought their letters with them into *Italy*; and that their offspring were not called *Celts*, till the *Greek* language was formed, and then it was that the writers in that language called them *Κελταὶ*; and afterwards the *Latins*, *Celtæ*.

SUCH testimonies as are produced through this work, must carry with them a strong persuasion, that *letters* and *learning* were ever among the *Pelasgians* (the *Gomerians* and *Scythians*); and that they propagated them wherever they went. Now, as some of the *Pelasgians* carried them into *Italy*, so did others into *Spain*. It is said by several authors, that this kingdom was first inhabited by *Tubal's* progeny, who, with his brother *Mesbech*, were subject to *Magog*; and as these were the fathers of the *Scythian* race, all these, as well as the *Gomerians*, were the *Pelasgians*. Now, it is proved before, that these carried their learning and letters into *Italy*, and we do not want sufficient authority that they did so into *Spain*. *Berosus* affirms this, and so do his followers; and if what *Hermannus Hugo* quotes, in the fifty-third page of his book, *De Prima Scribendi Origine*, has any weight, it will incline us to believe, that the *Milesians* not only were learned themselves, at their ingress into *Spain*, but found letters and learning among the offspring of their own ancestors, who had settled there in very early ages after the flood, whether their migrations were made by sea or land.

It

It may be both ways ; some think that *Spain* and *Italy* were peopled sooner by land than by sea ; but, I confess, I am of a contrary opinion. They built vessels very early, as soon as they had a number of hands to be employed in such services ; nor can it be thought they were ignorant of such mechanic exercises, since there is the greatest reason to believe, that the knowledge of these kinds of things, as well as of the different kingdoms, were handed down to them from the antediluvian world.

Now, many things deserve credit, in the course of historical matters, from different circumstances : as, from a *coincidence* of facts, the *necessity* of certain things, and improbability of the want of them, even though they are not mentioned. In *Moses's* account of the construction of the *ark*, there is not a word of axes, saws, hatchets, iron-work, and the like ; and yet, it would be very absurd to suppose these instruments were not used in building a vessel, which took up so much time and labour before it was finished. In like manner, we are told of mechanical works performed so exceedingly small, that their parts could not be discerned with the naked eye : now can it be supposed, that such minute pieces as *Pliny* describes, could be performed without very fine tools, and some kind of *dioptric* assistance to the human eye ? And yet nothing of this is mentioned by him : to deny this, would be foolish ; yet such absurdities as these appear in ancient *Greek* authors : who fancy such a one found out the use of *fire* at a certain time ; as if it was not known, and in use, by mankind, from the creation : and so of corn, and many other things.

BUT, as the learned Universal History has it, vol. xviii. page 535, “ they began betimes to navigate, or to coast
 “ at least, not only the *Mediterranean*, *Atlantic*, and other
 “ seas ; but even on the main ocean : ” and, indeed, the *Mediterranean* was open to every part of the isles of *Elisba*, *Greece*, and to those isles from the *Northern* parts, through the *Thracian Bosphorus*, which they were all well acquainted with. Hence there can be no great wonder, that there should be early colonies in *Spain* and *Italy*, by sea, from *Greece*.

THE quotation from *Hugo* is introduced thus by him:
 “ Sed revera tamen non ita leves sunt rationes *Annii Viter-*
 “ *bienfis*, quibus ita de *Gallis* et *Hispanis* loquitur in li-
 “ bello *Xenoph.* de æquivocatione temporum.”

THE quotation is as follows : “ Quod circa initium
 “ *Nini* fuerint literæ atque leges non solum *Hispanis*, ve-
 “ rum etiam *Gallis* et *Germanis*, auctor est *Berosus*. Is
 “ in v. *Antiq.* sic dicit. anno iv. *Nini* *Germanos* literis et
 “ legibus format *Tuiscon Gigas* ; *Celtas* vero *Samothès*, et
 “ *Celtiberos Tubal*. *Iberi* igitur *Samothès* et *Tuiscones*,
 “ patres literarum inveniuntur ante *Græcos*, plusquam
 “ mille annis, ut *Aristoteles* in magico et *Zenon* vere asse-
 “ runt ; et non *Græci*, ut *Ephorus* mendax, &c. *Strabo*,
 “ qui *Octaviani* tempore floruit, scribit in iv. libro Geo-
 “ graphiæ *Bæticæ*, quod asseriebant *Hispani*. Se habuisse
 “ literas jam ante sex millia annorum *Ibericorum*, qui effi-
 “ ciunt duo millia solarium. Si vero ab *Octaviano* supputes
 “ retro duo millia annorum, pervenies ad vigesimum annum
 “ *Nini*, &c. Quare consentiunt ferè *Berosus* et traditio
 “ *Strabonis* de Origine Literarum apud *Hispanos* : quales
 “ autem

“ autem *Hispanorum* characteres essent, opinio mihi est,
 “ quod quales et *Sagi* et *Tusci*.”

THE people of *Attica*, according to *Herodotus*, were descendants of the *Pelasgi*, which is shewn a little further on in this chapter ; and they had the *Pelasgic* letters in use, consisting only of the *primary* seventeen, which are also explained further on. And hence arose a proverb among the *Greeks*, when any thing appeared very ancient, that *it was done in Attic letters*. *Lilius Giraldu*s, in his first dialogue, *de Poetis*, has the following remarkable words upon this proverb ; though, indeed, he doubts their antiquity in the first sentence, yet asserts the proverb, which most certainly must have arisen from their antiquity ; because, in the same paragraph, the alphabet of the later *Ionians*, the offspring of *Deucalion's* grandson, who were the *Heleni*, consisting of additional letters to twenty-four, is contrasted with those of the people of *Attica*. “ Numquid vetustiores cæteris *Atticorum* literæ ?
 “ Minimè, inquam puto. Vetus tamen est *Græcorum*
 “ proverbium ut *Atticis* literis aliquid factum affirmant,
 “ quod sit vetustissimè factum. Scribit *Valerius Harpocra-*
 “ *tion*, id quod etiam aliqua ex parte *Suidas*, quod scri-
 “ bendi ratio apud *Græcos* per viginti quatuor literas fero
 “ est ab *Ionibus* reperta ; *Theopompus* quoque xxv. *Philip-*
 “ *picarum*, fœdera ait adversus *Barbaros*, non *Atticis* li-
 “ teris, sed *Ionicis* sancita fuisse ; quasi, ut puto, dicat
 “ literis recentioribus.”

THIS quotation strengthens every thing we have advanced against those who were of opinion that *Cadmus's* letters were the first in *Greece* ; as it strongly proves, that

the original letters of the *Pelasgians* were the primary, and retained among some of their descendants the people of *Attica*, even at the time of this treaty with the *Barbari*: who these *Barbari* were, will appear a few pages further; but we must observe here, that the *Heleni*, who were one party in the *fœdera*, appear to have had twenty-four letters in their alphabet, in which the agreement was written; and that they were of late invention; and that the number of the *Attic* letters was not so many, which would seem to be those of the *Barbari*, on the other part. So that the latter have always kept their primary letters without any addition, which indeed their language had no occasion for, nor has it to this day, where their descendants are unmixed, as will appear more fully in the sequel.

BUT, in order to prove that *Homer* himself could not be a stranger to the *Pelasgian* tongue, let us pay due attention to that prince of authors upon ancient matters, *Diodorus Siculus*. See *Henry Stephens's Greek* edition, folio, printed in 1559, lib. iii. p. 140, who, in his third book, towards the end, has these words, in terms very full and positive, in speaking of things relating to the birth-place of the great *Dionysius*, which was claimed by several nations: “ I will clearly declare, says he, all that
“ the *Libyan* and *Greek* writers have delivered concerning
“ him, particularly one *Dionysius*, the author of a very an-
“ cient history, who has treated of the transactions of that
“ personage, as well as of the *Amazons*, *Argonauts*, wars
“ of *Troy*, with various other things, and also of all that
“ the ancient poets and historians delivered concerning
“ them: he writes, that *Linus* was the first inventor of
“ music

“ music in *Greece*; that *Cadmus* invented the *Greek*
“ tongue, having brought thither letters from *Phœnicia*,
“ which were therefore, in general, called *Phœnician*
“ letters; that he gave names to many things; but, be-
“ cause the *Pelasgians* used them first, they were called
“ *Pelasgian* letters. *Linus*, therefore, had described the
“ acts of that first *Bacchus* (*Dionysius*) in *Pelasgian* letters,
“ and left other fables behind him; *Orpheus* used the
“ same letters, as did also *Pronapides*, *Homer*’s master, a
“ most ingenious physician. Moreover, *Thymætes*, grand-
“ son of *Laomedon*, who was cotemporary with *Orpheus*,
“ having travelled through many parts of the world, came
“ to the most *Western* parts of *Libya*, as far as the ocean,
“ even to *Nysa*; and finding that this *Bacchus* was brought
“ up in that city by the ancient inhabitants, and inform-
“ ing himself of all the transactions of the *Nyseans*, he
“ composed his poem, which is called *Phrygia*, in the an-
“ cient language, and with the old letters.”

FROM these and many other passages, in the course of
this history, the reader will certainly suppose, at least, that
Homer must have been versed in the *Pelasgian* tongue and
letters, if his master used them. It is confessed, too, that
Linus and *Orpheus* used the same, as well as *Thymætes*,
the famous author of the poem, *Phrygia* upon *Dionysius*;
and hence it may also be suspected, that, if *Homer* studied
under a master using the *Pelasgian* letters and language,
he knew no other himself, and that his works were also
composed in the same; for none of the famous men,
now mentioned, are said, by *Diodorus*, to have used any
others; nor do I believe any others were in use among the
most ancient poets, musicians, &c.

Is

Is it not from hence very probable, that the source of the *letters, poetry, history, music, and philosophy* of *Europe* is to be traced to the *Pelasgians*, the issue of *Japhet*, from whom it spread all over *Europe*, through the *Gomerians* and *Magogians* or *Scythians*, and were ever cultivated in ancient *Britain* and *Ireland*, although the feuds and vicissitudes of every nation in *Europe* had obstructed the progress of sciences every where else, for many centuries afterwards? And, therefore, I cannot help thinking, that the works of *Homer*; those said to be of *Orpheus*, or any others of the most ancient, were translations, made very long after the wars of *Troy*, into the *Greek*; because, at the time of those wars, the *Pelasgic* was the universal language, and the *Greek* only in the beginning of its formation; and if we add to these considerations, that *Orpheus* was a *Thracian* by birth, according to *Diodorus*, in his fourth book, it will strengthen our opinion; for the *Thracians* were *Pelasgians*, and of those in the earliest times, who were called *Barbari* by *Herodotus*, and other *Greeks*, afterwards; and their language, the barbarous language they were pleased to call it: of this there is ample proof, in the sequel, which further points out who these original people, the *Pelasgians*, were, in a most clear light.

THERE is also another reason to strengthen this suspicion of the works of *Homer* being composed in the *Pelasgian* language: for it is not improbable, that these works never reached *Greece*, till *Lycurgus*, in his return from *Asia*, whither he went from *Crete*, collected and brought them with him. Sir *Isaac Newton*, in his short chronology,

logy, fays *Troy* was taken 904 years before CHRIST; but it is thought to be about 46 years earlier, and by some, much longer: he also fays, *Lycurgus* brought them out of *Asia* 710 years before CHRIST, which was 240 years after its destruction. It is, therefore, very likely that the translation was not made till some time after their arrival in *Greece*, fince, if they had been known there before, this lawgiver would hardly have taken the trouble of collecting and transcribing them in *Asia*, which, it is faid, he did; and if they were never intire in *Greece* before, it cannot, with any probability, be thought that they were written originally in the *Greek* language. Again, we find, according to Sir *Isaac*, page 59, that when *Lycurgus* was publishing his laws, being old, “*Terpander*, a
“ famous lyric poet, began to flourish; for he imitated
“ *Orpheus* and *Homer*, and fung *Homer’s* verses and his
“ own, and wrote the laws of *Lycurgus* in verse, and was
“ victor in the *Pythic* games in the twenty-sixth Olym-
“ piad.” By which it may be suggested, that *Terpander* had never seen *Homer’s* works before *Lycurgus* brought them to *Greece*, and admiring them, began to imitate them himself; and that, very likely, after their translation; or perhaps he might be the translator. However, the chronological tables of the noble Universal History differ from Sir *Isaac’s*, in placing the taking of *Troy* in the 1184th year before CHRIST, which makes it 280 years earlier; and in making the return of *Lycurgus*, from his travels among the *Pelasgians*, happen in the 884th year before CHRIST, 174 years sooner than Sir *Isaac* makes it.

FROM this discovery of *Diodorus* concerning *Homer's* master, it is easy to see his reason for bestowing great applause upon the *Pelasgians*. He saw his master, *Pronopides*, teaching him knowledge, probably in their language and letters, and his love of learning inspired him with an high veneration for a people, of whom he was one, and through whom the most sublime literature was conveyed to him, whose taste was so exquisite, and the enjoyment of his refined knowledge so great, that he was transported to express his gratitude to his glorious predecessors, in the work which immortalized himself.

I MUST here add another reason for my opinion, that the works of *Homer* were translations from the *Pelasgic*: now, if we consider, by way of analogy, the state of the *English* language at this time, and its condition before, and at the time of, *Chaucer*, surely we must own it to be now in its perfection, and that it required a long time to bring it to its present improvement. Is not this the case of *Homer's* writings, as we now have them before us? The language is in its perfection, and required no less time to ripen it, than every one of the *European* tongues has taken up for its cultivation. Many would be apt to say, the language of *Chaucer* was very barbarous; and, perhaps, he might have thought that of his ancient predecessors was so too, compared with his own: just so the *Greeks*, in their day, counted the language of the *Pelasgians*; and it was some centuries after *Cadmus*, that the *Greek* language appeared in the state in which the classics are handed down to us.

OUR language is a mixture of several, and yet each of these, from which it has borrowed its parts, is perfect too: so that the *English* tongue is now exactly in the same state, with regard to its component parts, that the *Greek* was in, in the time of *Lycurgus*; and it is not unlikely that he had some hand in translating *Homer's* works; for it is more than probable that he understood the *Pelasgian*, as he resided among them for several years, in forming the codex of laws he afterwards established at *Sparta*.

THERE is also another argument, and, in my opinion, not a trivial one, which induces me to think, that, if these old authors, mentioned by *Diodorus*, used the *Pelasgian* letters, they must have wrote in the language of the *Pelasgians* only; and that is, that as they had but seventeen letters, which were always sufficient, in every case, in their own language, they can hardly be said to have wrote in *Greek*, which cannot be expressed without additional letters, to the amount of twenty-four; and it is plain, from what is said in other places of this work, that seven were added to the seventeen primary letters, as the alterations in the *Pelasgic* were going on; for new powers were wanting, to express the mutilations and additions that gradually were introduced into the old language, which, at length, grew into a new one. *Diodorus* very punctually distinguishes between the old and the new, where he mentions the poem *Phrygia*, of the *Pelasgian* poet, *Thymætes*, on *Dionysius*.

Explanation of the table of ancient alphabets.

- N^o 1. The ancient *Irish* and *Welsh* letters, from the *Pelasgians*, consisting of only *seventeen* characters ; with which the records, genealogies, poetry and history of both were anciently written : placed in their original order, which order was never altered till their conversion to Christianity by *St. Patrick*, in *Ireland*. This order is explained in the sequel.
- N^o 2. An alphabet taken from a manuscript of the *Latin* Gospels, wrote in *Ireland*, supposed to be about 800 years old (I think much older), not at all different from the former. I saw another, of the Gospels, not so ancient, both in the *British Museum*, not in the least deviating from the former ; and, indeed, the characters in the *Irish Bible*, printed by order of Bishop *Bedel*, of *Kilmore* in *Ireland*, in 1685 ; and those of *Begly's English-Irish Dictionary*, printed at *Paris*, anno 1732, have no essential difference from the original. This shews, how neat and pure these letters were kept in their true form, whilst the old *Greeks* and *Latins* wrote them in a more clumsy manner. I have seen many *Irish* manuscripts of very different ages, all neat and exact, and all alike ; with no more than *seventeen* letters, through all their works, in *history*, *poetry*, *astronomy*, &c. the reasons of this number of letters will appear in the sequel.
- N^o 3. A *Saxon* alphabet (*Dr. Morton's* twenty-third) of which I have only copied the *seventeen* primary letters ; for, as they are manifestly taken from the
Irish,

Irish, which will be proved by and by, I have neglected the secondary characters, which they in later times adopted from the *Romans*, as these did the *Greek* additional to the seventeen primary letters, when parts of other languages crept into the original tongue of the old inhabitants in *Italy*.

N^o 4. Is the fourth of *Chishul's* alphabets, at the bottom of Dr. *Morton's* table, entitled, *e Græco-Latinæ ad Dextram*. The four last of these five lines of characters are alike, and from the same source, beyond all doubt; the two former of these are said to be, *e Phœniciis totidem Cadmeæ Græc. modo utroque scriptæ*; that is, from left to right, and from right to left: and the last is said to be *Etruscæ ad lævam versæ*.

N^o 5. Is the eighth alphabet of Dr. *Morton's* table, intitled, *Alphabetum Græcum Cadmi, sive Ionicum, ante Christum ann. 1500. e Nummis Siculis (Æginensibus), Bæotis, Atticis, aliisque*. Now, if we compare these with that of *Simonides*, (I mean the primary seventeen characters), being Dr. *Morton's* ninth, called *Græcum Simonidis sive Atticum, ante Christ. 500*, we shall find it to be the very same; but those of more modern times, to wit, of *Alexander the Great, Constantine the Great, Justinian, Heraclius, Leo Isaur. Charles the Great*, and of *Basil*, are mixed, and changing gradually into what the modern *Greek* alphabet now consists of, with the *secondary* letters; yet their affinity with the ancient characters is very apparent. And, what is very remarkable, all the *Latin* seventeen primary letters, in the seventeenth

column, 714 years before CHRIST, in the eighteenth of *ann. Chr.* 1, in the nineteenth of *ann. Dom.* 306, in the twentieth of *ann. Dom.* 400, in the twenty-first of *ann. Dom.* 500, and the *Alphabetum Francicum* of that year, are the very same with the primary seventeen of the ancient *Greek* characters, or, at least, with very little difference; and so are those of the *Gothic*, with very trifling alterations, which is the following:

N^o 6. The twenty-fourth alphabet of Dr. *Morton's* table, intitled, *Alphabetum Gothicum e Græco et Latino*, *ann. Dom.* 388, *Ulfilla Authore*. The letters of this line are manifestly from the same spring, that is, the *primary*, and they are said to be *e Græco et Latino*. Now, it is something odd to suppose these the invention of *Ulfillas*, which several authors have thought; because they are like all the ancient ones, mentioned. Inventions ought to be very different from every thing before them; if not, they may be justly suspected; but it will be seen, in the sequel, whether this be so or not.

To these are subjoined the *Welsh* alphabet now in use (which is intirely *Roman*), the modern *Greek*, and the *Hebrew* alphabets, with the number of their letters, as they now stand, to shew how the former are increased by their secondary letters; and that these alphabets of *Europe* have no manner of affinity to those of the *Hebrews*, ancient or modern. This increase of the letters is now in the alphabets of every nation in *Europe*, except in that of *Ireland*.

N^o 7.

c. Mm. Sz. Pp. Rr. Aa. Oo. Uuv. Ee. Jj.

. Ll. Pm. Mn. Oo. Pp. Rr. Sz. Tz. Uu.

. Ll. Mm. Nn. Oo. Pp. Rr. Sz. Tz. Uu.

. L . M . N . O . P . R . S . T . V

. L . M . N . O . P . R . S . T .

. Ll. Mm. N . O . P . R . S . T . U

. Ff . G . Ng . H . I . L . Ll . M . N

. S . T . Th . U . W . Y

. ff . g . ng . h . i . l . ll . m . n

. f . t . th . u . w . y

Θ Ι . Κ λ . Λ λ . Μ μ . Ν ν . Ξ ξ . Ο ο . Π π Ρ ρ

υ . Φ φ . Χ χ . Ψ ψ . Ω ω .

. ט . י . כ . ל . מ . נ . ס . ע . פ

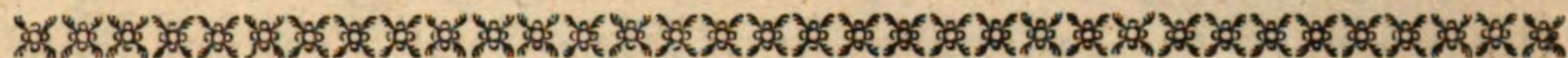
. ק . ש . ת .

N^o 7. The present *Welsh* alphabet, which is intirely *Roman*.

N^o 8. The modern *Greek* alphabet.

N^o 9. The *Hebrew aleph-beth*.

ALL these are considered in the following chapter.



CHAP. XII.

Remarks upon the foregoing alphabets ; an enumeration of alphabets ; the number of letters originally in several ; of primary and secondary letters ; of the rise and deviations of the European alphabets, from the original set of characters.

THE number and variety of alphabetical characters, published at various times, is amazingly great ; some were invented to serve private purposes among particular societies of men, who pretended to be endowed with more wisdom than the rest of the world ; some were practised by priests, to conceal their religious mysteries from the vulgar ; and some were the offspring of original characters used in *Noah's* family, which afterwards were, in certain countries, much mutilated, in process of time ; and, in others, were handed down to us without having undergone any material alteration : and many of those, which cannot be reconciled to such as we shall endeavour

endeavour to prove to be originals, must be placed to the account of whim, or superstition; though several others may have been formed for literary purposes, even in later times. These are the sentiments which arise in me, when I look over the many alphabetical tables in *Claude Duret's* history, and several more collected by other curious men.

Now, though I am confined chiefly to researches into the origin of the languages of *Europe*; yet I cannot avoid saying something of some of the alphabets of *Eastern* nations, as I go along; because, upon perusing several collections of them, some curious particulars occur, which at once may entertain the reader, and serve to illustrate what I have undertaken. And from as accurate a consideration of these as I was capable of, and of certain historical anecdotes which presented themselves in the course of my researches, I am forced to conclude, that there are but two original *chains* of *letters*, or *alphabets*, to be found, and these are the parents of most others in the world.

THE first I shall mention here, is the ancient *Hebrew aleph-beth*, which I look upon to be truly *original* and *antediluvian*; and yet I cannot but be surprized, that so few of the *Asiatic* nations have the close affinity to this, in their several characters, that might naturally be expected.

AMONG the great numbers to be seen in several very curious collections, I can find only the following, which are apparently of *Hebrew* origin:

I. THE

1. THE alphabet said to be written upon the table given to *Moses* from heaven. See *Claude Duret, Origine des Langues*, p. 1.
2. Characters said to be invented by *Esdra*s, p. 130.
3. The running letters of the *German* and *Spanish Jews*, in separate tables, *ibid.* p. 133.
4. That in the learned Dr. *Morton's* table, intitled, *Babylonium & Judaicum ex Adamico*, 747 years before CHRIST.
5. *Ibid.* That from the *Rotul. Pentat.* in the synagogue of the *Portuguese Jews* in *London*.
6. *Ibid.* *Swinton's Palmyrenean* alphabet.
7. In *Chamberlain's* collection of the Lord's Prayer in several languages. The *Rabbinical* characters.
8. *Ibid.* *Chaldaic*.
9. *Ibid.* The *Samaritan*, which is also the same in the Reverend and learned Mr. *Anselm Bailey's Literary and Philosophical Introduction to Languages*.

THE reason why more of the nations of *Asia* did not adopt the *Hebrew* manner of writing, might perhaps be this: the *Israelites* were a people selected by the ALMIGHTY, that the knowledge and worship of Himself should be inviolably kept pure and undefiled among them; whilst the other nations were spreading their idolotrous practices every where: and as they kept their religion and political matters sacred to themselves, so they did their language and letters. The *Jews*, all along, held the rest of the world in abomination; and they, in their turns, made many attempts to extirpate them from the face of the earth: but they were

miraculously preserved, from time to time, notwithstanding the havock made of them, and the sharp persecutions they underwent in almost every age; that they might remain living witnesses of the source of revealed religion, to the end of the world. Hence it is probable, that the other nations formed new modes of writing peculiar to themselves; and, accordingly, we find that at this time, many of the more *Eastern* nations have alphabets, which I cannot think to have arisen from the *Hebrew*, being quite different from it in every letter; and yet have a great agreement in their forms and complexion to one another. And this will be apparent to every reader, who will take the trouble of looking into *Chamberlain's Oratio Dominica in diversas omnium fere Gentium Linguas versa*, &c. of which the following will be a sufficient specimen:

The *Syriac*, vulgar.

Syriac, *estrangel*.

Arabic.

Arabic, vulgar.

Arabic, the common

stile in *Barbary*.

Persic.

The *Persic*, *Juguthi* character.

Turcic.

Tartaric.

Tartaric, *Sinensium* stilo.

Malaic, two tables.

Malabaric, two dialects.

AND the other alphabets of the *Eastern* world seem to differ from these, and indeed from one another; but perhaps men more learned, than I pretend to be, may be of another opinion, and may find an affinity between some of them, where I cannot.

THE other original chain of letters is the *Scythic*, or *Pelasgian* alphabet, which I have all along contended for,
and

and shall endeavour to give further proofs of in this place.

I HAVE added the *Hebrew* alphabet to the list, by way of contrast, to shew that *Henselius*, and every other writer, who asserts that all the alphabets in the world were taken from that, must be mistaken; for who, that views those other letters, with which it is placed, with any degree of impartiality, can say there is the least agreement between them? The forms of every letter are of a different air and complexion, not at all reconcileable to any of the other tables of the *European* letters; but, at first sight, the affinity of all the rest to their original appears most manifestly: just so it is also, with respect to the names of the numerals; there is no manner of similarity between those of the *Hebrew* and any *European* names of numerals, which the table clearly sets forth. This is the only use of my having introduced that alphabet here.

LET us now consider the nature of the other chains of letters, in the foregoing table, beginning with the first:

THIS is a most ancient set of letters, differing in their forms from every other in the world, except such as are derived from it. They differ in five respects; in *number*, *order*, *names*, *character* and *powers*: to each of which, respectively, we shall pay some attention; and, first,

Of the number of the ancient Scythian, or Pelasgian letters.

THE table shews us, that they are but seventeen; and, in this circumstance, the history given us by the old *Irish* *filids*, or philosophers, is verified by undoubted concurring

D d d

testimonies.

testimonies. Perhaps this has not been much attended to by the learned, because so few of them have had any acquaintance with that language. Their education, or amusements, have been drawn from the study of what we commonly call the *learned languages*, which require many more letters for expressing them; and this is the case of all the *European* tongues, in general, except the *Magogian* or *Irish*. This language never required more letters than seventeen to answer every purpose, either in poetry or oratory, as I have hinted before; whilst the rest, when they deviated from this, or were corrupted by the admixture of exotic words, stood in need of other letters, with new powers. It is no wonder, then, that some of the most accomplished *literati* should be surprized that *Cadmus* brought only sixteen letters with him into *Greece*; among whom, that consummate grammarian, the Reverend Mr. *Anselm Bailey*, mentioned before, who is so well acquainted with the powers of the letters in *Hebrew*, *Greek* and *Latin*, and who, knowing that neither of these, nor any other of the modern *European* tongues, can do without the number they now employ, makes this judicious enquiry, after he has enumerated the sixteen letters said to be brought by *Cadmus*, and the additional characters by others, which are already mentioned in this work: “ But (says he) by
“ what genuine authority, or by what proof, is it said,
“ that the *Greeks* at first used only sixteen letters? How,
“ also, is it consistent with the assertion of *Herodotus*, that
“ the *Greeks* at first used the same letters as the *Phœni-*
“ *cians*? Nay! how is it agreeable to reason, that they
“ should be able to express all the simple sounds in their
“ language.

“ language by only sixteen characters, unless some cha-
“ racters stood for two or three sounds. *Palamedes*, and
“ the others, might indeed contribute to an alteration of
“ the letters, which should seem to be the case: for *He-*
“ *rodotus* saith, that afterwards they underwent a change,
“ both in their form and sound; which appeareth to be
“ so, in fact, by variety of inscriptions, and by the mo-
“ dern alphabets. The *Greeks* at first not only used, but
“ writ letters, like the *Hebrews*, from right to left; but
“ afterwards they writ as the *Europeans* now do, from
“ left to right: this would naturally occasion a turn and
“ change in the letters.”

My explanation of this matter, which I shall make from undoubted authorities, will, I hope, clear up this author's doubts. He merits my utmost endeavours to satisfy him; and, I flatter myself, that, to such an ingenuous mind as his, my proofs will be satisfactory.

I HAVE before amply shewn, from Holy Writ, who the first *Pelasgians* and *Scythians* were; the former, the sons of *Gomer*, settled in and overspread *Greece*, the isles of *Elisba*; the latter, the sons of *Magog*, sat down in the *Northern* quarters, above *Greece*. That all the offspring of *Japhet* spoke the same language; which I distinguish, however, in this work, by two *appellations*, from a change by some exotic words introduced into it in the eldest branch, the family of *Gomer*, upon the first incursion of *Phœnicians* and *Egyptians* into their country, before the *Greek* language was formed; but the difference is not capital, at this day: and it is plain, that the ancient *British* language is now in the same state it was in when they first landed

in *Britain*. But the *Magogians*, or *Scythians*, had no such incursions upon them, in their quarters; and therefore their language, now the *Irish*, remains yet free from any new words of that kind, and their characters are but seventeen: this is the reason why I call the one *Gomerian*, which the *Welsh* themselves do, to this day; and the other *Magogian*, though both originally *Pelasgian*.

Now, as to the number of the letters of each of the alphabets of *Europe*, the first line in the table has but seventeen: and these I call the *Pelasgian* and *Scythian* letters, which were always in *Greece* before the *Deucalion* deluge, and consequently before *Cadmus*, which is proved in the foregoing chapter, and which I shall now give further evidence of.

THE agreement between these seventeen, and the sixteen letters of *Cadmus*, is very surprizing: and it is apparent, that the old authors were nearly right, as to the number; but ignorant, as to *Cadmus's* obtaining them; and it is confessed, that he brought them from *Phœnicia*. Now, how shall we reconcile the assertion of *Herodotus*, that *Cadmus* brought letters first into *Greece*, and that, before him, they were illiterate, with the opinion of *Plato*, in his *Cratylus*, that “they received letters ἐκ βαρβάρων?” There can be no other way, than by considering who they were that *Herodotus* himself called *Barbari*; and truly these were the *Pelasgi* and *Scythians*, in the *Northern* parts of *Greece* and elsewhere, who, he tells us, were speaking their own original language, which was common in all the neighbouring countries, even in his time: for he positively says, in his *Clio*, page 21, *Ed. H. Steph. cum interpret.*

Vallæ, fol. “What language the *Pelasgians* used, I cannot certainly affirm; but, if I may form a conjecture, by that which is spoken at present among those *Pelasgians*, who, being now settled at *Crotona*, beyond the *Tyrrheneans*, were formerly neighbours to those called, at this day, *Dorians*, and dwelt in *Thessaly* when the *Pelasgians* founded *Placia* and *Cylace*, on the *Hellespont*, and lived in society with the *Athenians*: if, I say, adding to these such other *Pelasgian* cities as have altered their name, I may be permitted to give my conjecture, the *Pelasgians* spoke a barbarous language; and if the whole *Pelasgian* body did so, the people of *Attica*, who are descended from them, must have unlearned their own mother-tongue, after they took the name of *Grecians*; for the language of the *Crotonians*, and of the *Placians*, is the same; but different from that of all their neighbours. By which it appears, they have taken care to preserve the language they brought with them into those places. But the *Hellenians*, as I think, have, from the time they were a people, used the same language they now speak; and though, when separated from the *Pelasgians*, they were at first of no considerable force; yet, from a small beginning, they advanced to a mighty power by the conjunction of many nations, as well *Barbarians* as others.” *Valla* has a note upon this passage, respecting the interpretation from the *Greek* of *Herodotus*; which being of some consequence to my subject, I think necessary here, particularly too, as it agrees with Mr. *Littlebury*’s sense of the *Greek* text: “Totum hunc locum sic interpretor, qui in *Græco* etiam
“ exem-

“ exemplari prorsus est perturbatus : sed ex conjectura licet
 “ dicere, ejus linguæ fuisse cujus sunt hodie ii ex *Pelasgis*,
 “ qui supra *Tyrrhenos Crotona* civitatem incolunt, et olim
 “ finitimi erant iis quos nunc *Dores* vocant : tum videlicet
 “ quum eam quam nunc appellant *Thessalicam* regionem
 “ incolebant : et ii quoque *Pelasgi*, qui *Placiam* et *Scyla-*
 “ *cen* condiderunt, et *Atheniensium* contubernales fuerunt.
 “ Ex his, inquam, conjectura facta, dicere licet, *Pelasgos*
 “ olim barbare fuisse locutos. Nam et *Crotoniatæ* et
 “ *Placieni* lingua quidem dissident a suis vicinis, inter
 “ se vero conveniunt ?” Now, from this quotation,
 it is evident the *Pelasgians* are the *Barbari*; their
 language, the barbarous language he meant; that they
 were called by other names, according to their mi-
 grations and different governments; as *Crotoni*, and many
 others (see a former account) which the *Greeks* gave
 them; and that the *Hellenians* had, from the time they
 were a people, spoke the same language they were speak-
 ing in *Herodotus's* time. This shews how ignorant this
 old historian was of the people of *Greece* before the *Heleni*;
 or, in other words, of the original inhabitants of the isles
 of *Elisba*, before the *Hellenian* language was formed : but
 confesses, that when they separated from the *Pelasgians*
 they were inconsiderable; hence nothing is more evident,
 than that both they and their language came from the *Pe-*
lasgians.

I MUST further add a quotation from *Plato*, as
 given by Mr. *Bailey*, which this ingenious author
 thinks a very extraordinary concession in that *Gre-*
cian : “ *Plato*, says our author, has fallen into a very

“ extraordinary concession, with respect to the *Greek*
“ language: that many *Greek* words are so extreme-
“ ly confused by writing, particularly in poetry, as to
“ render their real meaning quite uncertain; and as to
“ *πρῶτα ἢ ἀρχηγὰ ὀνόματα*, which stand as the basis
“ and ground-work of other names, since framed by
“ men, *they and their proper signification must be sought*
“ *for among their elder neighbours, τὰς Βαρβάρους*, not *Bar-*
“ *bari*, in our sense, of cruel, ignorant men; but fo-
“ reigners of the *East*; who, saith he, received their lan-
“ guage from God:” “ which, surely, says Mr. *Bailey*,
“ can be spoken of no people with so much propriety, as
“ of the *Hebrews*.” I must beg leave to differ, in this
regard, from that learned man; having just shewed, that
the *Barbari* were the *Pelasgians*, out of *Herodotus*: there-
fore the *Hebrews* could have nothing to do with this mat-
ter; they were very remote, in their migrations, from
Greece; nor has any historian made mention of *Hebrews*
coming there in those times. The *Greek* is full of the
Pelasgian language, not quite so much of the *Hebrew*.
Nor can it, in any wise, allude to *Moses's* having received
his instructions and laws from heaven; because he was not
in being, in at least three centuries after the *Greeks* had
made the changes in the *Pelasgic* language, we have spoken
of already. But if it be thought, that any special grace
or blessing should, by God's permission, have been de-
nounced by *Noah* to the stem from which the *Hebrews*
sprung: surely *Japhet* had his blessing too, by the same
permission; and if one branch may be said to have its lan-
guage from God, the other has also the same claim. But
if

if I may be permitted to paraphrase this sentence of *Plato*, it means no more, than that the *Greeks* had originally their language from the *Pelasgians*, among whom the proper *etymologies* were to be sought for; and that, if we would go higher, we must make the last appeal to the CREATOR: just as other *Greeks* did, when they could go no higher than the first inhabitants of certain places, they said they sprung out of the earth. But *Plato's* appeal was the most righteous, since all things came from God's command. And it is no great wonder, if some words of the *Hebrew* are found in the *Greek* tongue, because it was from the mixture I have often mentioned, of *Phœnician*, *Egyptian*, &c. with the *Pelasgian*, it was formed; for the *Phœnician*, no doubt, had its rise from the *Hebrew*.

LET us further cast a careful eye upon the *Phœnician* alphabets of the learned Mr. *Chishul*, as drawn out by Dr. *Morton*, at the bottom of his table, and there we shall see these seventeen letters to be the true primary, or original characters: for Dr. *Morton* has given them in both ways from that author; that is, in one line, from right to left; and in the other, reversed: in each of which, there are several letters barred, and called by Dr. *Morton*, from the author, *literæ secundariæ*, which, when excluded from the originals, there remain only seventeen; and *Chishul* says, *cæteræ autem septemdecim primariæ*. This is a very striking circumstance, and a most convincing proof, that wherever a language can be found, whose letters are but seventeen, it must be an unmixed primary language; and that in every other, which requires an increase of letters, it is plain they are mixed and altered, and consequently stand
in

in need of additional powers, serving to their expression : and that these seventeen are the originals.

THIS was the case in *Greece* : for, when the *Pelasgian* language began to be altered, in the manner I have mentioned several times before, then seventeen letters, that simple and primary group of characters, became insufficient to express the innovated sounds ; and, therefore, the Θ , Ξ , Φ and X , were added by *Palamedes* ; and the Z , H , Ψ and Ω , by *Simonides Melitus*, or somebody else. Now, if these secondary letters be omitted in the *Greek* alphabet, the remaining seventeen are the letters of the *Magogian*, now the *Scotish*, or *Irish*, language. I must, however, observe, that the F is one of these seventeen primary or original letters ; and that therefore *Palamedes* had no need to have added the Φ ; because it can produce no other sound than the F does, which they had already. Now, according to Mr. *Bailey*, *Cadmus's* sixteen letters were, $A, B, \Gamma, \Delta, E, H, I, K, \Lambda, M, N, O, \Pi, P, \Sigma, T$; but, according to *Pliny*, the letters he brought were, $A, B, C, D, E, G, I, L, M, N, O, P, R, S, T, V$; to which, if the F is added, they are the identical letters with those of our *Pelasgian*, and, Mr. *Chishul's* primary characters. From whence, I think, it would seem that *Palamedes* came after *Cadmus*, and not finding the F , added, among others mentioned, the Φ , if it be true that he made such addition. Indeed, it is as likely that *Cadmus* brought the seventeen, and that the F may have been omitted by transcribers, or the number mistaken by the historians ; but, however that be, it is certain the original or primary letters were seventeen only, and the F , which was, in after-times, called a *di-*

E e e

gamma,

gamma, was one of them. It has been said, that this letter was invented by *Claudius*, the emperor; but how loose an assertion this is, may be seen in *Tully's* epistle to *Atticus*, and innumerable ancient authors and inscriptions, before *Claudius* was born.

LET us now see from whom *Cadmus* received these letters, and why he did not rather bring over the *Hebrew* alphabet. For my own part, I cannot help being of opinion, that he brought the complete set of letters with him, which were in use in, and sufficient for, the language they belonged to; whereas, if he had them from an *Hebrew* origin, surely he would have taken the intire twenty-two letters, which the *Hebrew aleph-beth* always consisted of, and not have left six behind him unobserved, which would induce the learned world to believe he did not understand their use, as the number he is said to have brought, was deficient; and yet, I cannot think he was illiterate. Surely this, as well as the utter dissimilarity of them, is sufficient to shew, that these seventeen letters are not of *Hebrew* extraction. The question then will naturally be: how the *Phœnicians* came by them? This cannot be answered any other way, than by giving credit to the history of *Fenius*, the grandson of *Magog*, the *Scythian* king, who left his government to the care of his eldest son, and went into *Shinar*, where he founded schools, and carried his language and letters with him, as I have given it at large, in a former chapter of this work. And as *Phœnicia* lies contiguous to the *Egyptians*, and many other nations thereabouts, it was no wonder there should be great changes of language among them, where there was so vast a concourse

course of people trading to *Phœnicia* from every country round them. This was the mixture that afterwards flowed in among the *Pelasgians*, and, in time, was the cause of the formation of the *Greek* language out of theirs, and the *Pelasgian* or *Gomerian* tongues.

THUS it was that the *Scythian* letters were introduced into *Shinar*, and thence through all *Phœnicia*; which could not be known from any other authors than the *Irish* records. *Forchernus*, a very ancient *filid*, or philosopher, asserts that *Fenius* composed these letters in *Scythia*, and carried them into *Phœnicia*, as well as many others of good authority; which gave occasion to *O Flaherty*, an eminent historian and chronologer in the ancient *Irish* history, to say, “ unde percipias antiquiorem *Cadmo* apud
“ *Græcos* extitisse literarum inventorem, cujus tamen no-
“ men ipsis excidit e memoria. Quid si dicerem *Fenifium*
“ nostrum istum fuisse *Phœnicem* literarum authorem, qui
“ *Græcas* eas vetustas depingeret, quas *Latini* referunt?
“ a *Latinis Hibernicæ* non omnino abhorrent; *Phœnicis*,
“ et *Fenifii*, vel *Phœnii* nomen non abludit, et inventio
“ suffragatur; tempus, et patria in hujusmodi antiquiori-
“ bus sæpissime confunduntur.” To this opinion I cannot avoid subscribing, since such a number of facts, delivered by those ancient, and many modern, authors, coincide in the most persuasive manner, with the ancient *Irish* records, relative to this, and several other matters of the greatest consequence in antiquity; as does also the most sacred and authentic of all, the Old Testament, with these records.

FROM the additional letters, by *Palamedes* and others, to the ancient *Pelasgian* characters, the *Greek* alphabet is increased to twenty-four ; and from the incursions of the *Greeks*, in after-ages, upon the ancient inhabitants of *Italy*, the *Latins* have borrowed those very secondary letters, and added them to the *Pelasgian* ; for, in proportion to the alterations made in the original language in this country, the *Latins* also stood in need of the same powers which the *Greeks* used, in the pronunciation of their language. And thus it was with the *French* and *Spaniards* ; the *Roman* number of letters was adopted, as their influence and language prevailed, in later times, over the *Scythian* remains in *Spain*, and the *Gomerian* in *France*.

THE *German Northern* kingdoms had their letters from the *Scythians*, through the *Goths* ; but the *Saxons* had their learning and letters, afterwards, from *Ireland*. Indeed, these are the only *Northern* people who retain the *Irish* alphabet but very little altered ; and for all above seventeen, they have taken in the secondary letters of the *Romans* and *Greeks*, from the same cause, the *alteration* of the dialect : and thus it may be said of all the other nations of *Europe* ; for they have all increased their letters to about the same number.

BUT to be more particular, with regard to these *Northern Germans* and *Goths* : it is the opinion of some, that the *Goths* had their letters from the *Greek* and *Latin* ; but this notion can arise only from their similarity to each other, by those who had not considered the source from which all three sprung. Now, there are authorities, which, with me, are sufficient evidence, that the *Goths* had
I their

their letters before the *Greeks*, or *Latins*, had added the secondary letters to the original seventeen; and had no additional characters themselves for many ages after: for the issue of *Magog*, *Meshech* and *Tubal*, had planted colonies in, and taken possession of, large tracts of country in *Scandinavia*, long before the *Hellenean* language was formed in *Greece*, which is sufficiently proved before; and will be rendered more certain, when we hear what *Olaus Magnus*, and his brother *Johannes*, say of this matter:

Johannes Magnus, in the first book of his *Septentrional History*, in the chapter of *Gothic* letters, says: “ We must
“ not believe these *Northern* people wanted writers of
“ their transactions, which were so magnificently carried
“ on; for, long before there were any *Latin* letters, and
“ long before *Carmenta* came into *Italy* with *Evander*,
“ the *Goths* had their letters: in proof of which, there
“ are stones of a prodigious size fixed to the sepulchres
“ and caves of the ancients, among the *Goths*, which had
“ letters ingraved upon them, and plainly shewed that
“ they were erected before the universal deluge, or a little
“ after. Upon these stones they recorded their exploits,
“ and handed them down to posterity. And although
“ there was no *Roman* language formed before the building of *Rome*, yet these people were inspired with such a
“ desire for the study of eloquence, to qualify them for
“ writing poetry, that not only their youth were enjoined
“ to sing their ancient verses, in praise of their ancestors,
“ but also their grave men chanted forth the virtues of
“ their great heroes with instruments of music, as is the
“ custom

“ custom at this time ; and they had such honour and re-
“ wards for eminence in learning, that they conferred upon
“ their wise men, not only scepters and kingdoms, but
“ many had divine honours paid them also.”

OF this same opinion, *Olaus Magnus*, the brother of *John*, declares himself, repeating even his brother's words, upon this occasion ; and further adds : that, “ as people
“ now write to one another upon paper, these *Northern*
“ people, in ancient times, wrote upon pieces of wood, in
“ their correspondence : and even now, says he, when
“ paper cannot be had, they write upon thin *laminæ*, pre-
“ pared from the wood and bark of trees, especially in
“ their military camps and sieges ; and this with more se-
“ curity than with paper, as these materials are not so
“ subject to injury from rain or snow.” He says also, in the second chapter of his eighth book, that the *Goths* have a book written in their language, intitled, *Billagines*, composed by *Diceneus*, one of their kings, who was the first that taught them the religion and philosophy of *Pythagoras* ; and says, that the word *billagines* signifies, in the *Gothic* tongue, what *juxta leges* does in *Latin*. He also writes, in the thirty-fourth chapter of his first book, that they have certain sticks, with letters engraved on them, which they use in astronomical matters, and by which they foretell and declare events of times and seasons, and regulate the moveable feasts and dominical letters for future years.

THERE are also old *Spanish* authors, who say, that the *Gothic* language was exactly like that of the *Celts* ; and, for many ages, whenever the *Scythians* came southward among
the

the *Celts*, they understood one another very well, which is hinted before. Now, who are these *Goths*, but *Scythians*? Who could they have letters from, but immediately, and in succession, from their own ancestors? There does not appear any sort of reason, why they should have had them from the *Greeks* or *Latins*, who themselves had them from the *Gomerians* and *Scythians* originally, and, undoubtedly, much earlier than either of these two languages was formed? It appears, then, that what is said of *Ulphilla's* having first invented letters among the *Goths*, is trifling, for the reasons given; and also from this further consideration: that he is said to have translated the Gospels into the *Gothic* language, from the *Greek*. Now, if the *Goths* were illiterate before, we must suppose that all the people must first have been taught to read their own tongue, with this new set of letters; and that then he made his translation for their use. But *Johannes Magnus*, quoted above, says, on the contrary, the *Goths* had the use of letters at all times; and that *Ulphilla* was erroneously said to have invented letters, only because he first translated the Scriptures into that language.

THAT the *Saxons* had their letters and learning from *Ireland*, is well attested by good authority; let us see what *Camden* and others say. See *Gibson's Camden*, under *Ireland*, page 970.

“ THE *Saxons*, in that age, flocked hither, as to the
“ great mart for learning; and this is the reason, why
“ we find this so often in our writers: *such a one was sent*
“ *over into Ireland to be educated.* And this passage, in
“ the Life of *Sulgenus*, who flourished 600 years ago:

“ *Exempla*

“ *Exemplo patrum commotus amore legendi*

“ *Ivit ad Hibernos, sophia mirabile claros.*

“ With love of learning, and examples fir’d,

“ To *Ireland*, fam’d for wisdom, he repair’d.”

THE rapid progress that *Patrick* made, in the conversion of the whole *Irish* nation to Christianity, was influenced by their being a people more susceptible of religious impressions, from their being learned, and versed in music and poetry, than those of any other country. These are endowments, which soften the minds of men, and fit them for the reception of rational erudition, especially as they were scrupulous observers of the moral rules which their wise men laid down for them, from time to time: and, therefore, as Bishop *Nicholson* observes, *Ireland* soon became the fountain of learning, to which all the *Western* Christians, as well as the *English*, had recourse, not only for instruction in the principles of religion, but in all sorts of literature, *legendi et scholasticæ eruditionis gratia*: for, within a century after the death of St. *Patrick*, the *Irish* seminaries of learning increased to such a degree, that most parts of *Europe* sent hither their children to be educated, and had from hence both their bishops and doctors. See venerable *Bede*, *Hist. Eccles. lib. iii. cap. 4, 7, 10, 11, 27.* *Camden*, in *Hibernia*, writes: “ Subsequente
“ ætate *Scoticis* monarchis nihil sanctius, nihil eruditius
“ fuerit, et in universam *Europam* sanctissimorum vi-
“ rorum examina emiserint.” He says farther, that they not only repaired to *Ireland*, as to the mart of learning; but also brought from thence even the form of their letters:

“ *Anglo-*

“ *Anglo-Saxones* etiam nostri illi ætate, in *Hiberniam* tan-
“ quam ad bonarum literarum mercaturam undique con-
“ fluxerunt; unde de viris sanctis sæpissime in nostris
“ Scriptoribus legitur; amandatus est ad disciplinam in
“ *Hiberniam*. Indequē nostrates *Saxones* rationem for-
“ mandi literas accepisse videantur, quum eodem plane
“ charactere usi fuerint, qui hodie *Hibernicis* est in usu.

“ NOR is there, says he, any reason to admire, that *Ire-*
“ *land*, which, for the most part, is now without the glory
“ of polite literature, was so full of pious and great wits
“ in that age, wherein learning was little heeded through-
“ out *Christendom*; when the wisdom of Providence has
“ so ordered it, that religion and learning shall grow and
“ flourish, sometimes in one nation, and sometimes in an-
“ other.” Here our great author, *Camden*, has, from good
authority, proved that the *Saxons* had letters and learn-
ing from the *Irish*; and venerable *Bede* mentions, that
Coleman, one of the disciples of *Aidanus*, returned from
England into his own country, and founded two mo-
nasteries; one in *Bonfin*, an island on the *Western* coasts
of *Connaught*, for his townsmen; and another in *Mayo*,
for the *English*; which last was held by them, and became
very great in the time of this venerable author; for *Cole-*
man, very probably, succeeded *Aidan* in the bishopric of
the *Northumbrians*, and held it thirty years: to which
Aidan was called by *Oswald*, their king, who being many
years an exile in *Ireland*, became well versed in the *Irish*
language, and was there converted to Christianity, and
all his soldiers; and afterwards called that holy bishop,
and many other ecclesiastics, to convert his subjects, from
F f f *Ireland*;

Ireland; himself interpreting to his nobility and people, the word, as it was preached to his subjects, who could not understand the language; whereby, and from his own example, there was a very rapid progress made in propagating the Gospel; for numbers were converted and baptized; many churches were built, and monasteries founded: and his influence in religious, as well as his power in secular matters, was soon become very extensive.

AT this time, about the year 651, and long before, there were vast numbers of *English* in *Ireland*, as well nobility as others, who left their own country, in the time of the bishops, *Finan* and *Coleman*, to study divinity, and devote themselves to a monastic life; and were furnished with books, and every necessary of life, *gratis*. *Tuda* succeeded *Coleman*; and *Keada*, a disciple of *Aidan*, succeeded in a bishopric of the *Mercians*; and then *Eata*, another bishop, one of the twelve young lads who were *English*, bred up under St. *Aidan* to the church: from these twelve, the *English*, who had not been taught the letters of their fathers, received the manner of writing the *Irish* letters; for they all became teachers of the Christian religion, when they returned to *England*. So that, about these times, there were two modes of writing in *England*; for all the religious, who had studied in *Ireland*, and they were the majority, wrote ever in the *Irish* characters.

HOWEVER, I must set one part of the above quotation from *Camden* right, in which he is much mistaken; viz.
 “ nor is it any wonder that *Ireland*, which, for the most
 “ part, is now rude, and without the glory of polite literature,
 “ rature, was so full of pious and great wits, in that
 “ age,

“age, &c.” Now, he relates from *Bede*, that *Egfrid*, king of the *Northumbrians*, about the year 684, landed in *Ireland*, and destroyed every thing in his way with fire and sword, which, says he, put an end to all learning and religion. But twenty *Irish* historians, of that very time, agree in saying, that *Egfrid* landed in a little territory, and committed hostilities for a few days, till the forces of the then prince were collected; and that he and his forces were then driven on board his ships, having lost a number of his men; and did not attempt it afterwards. Now, it is well known, that *Ireland* continued to be called the *Insula Doctorum* & *Sanctorum* many centuries after that skirmish; and were never without schools and universities, to this day, notwithstanding the many vicissitudes and wars they sustained, from time to time; nor was it possible that learning or religion should have suffered any sort of alteration from such a little affair, when both, many a time, withstood, and remained unshaken, in the midst of several sharp and desperate wars before.

Now, though *Ireland* was called by so honourable an appellation, for many centuries after the conversion of the inhabitants, yet *Insula Sacra* was a very ancient name given to that kingdom, which appears from *Avienus Festus*, as quoted by Dean *Swift*, in the notes upon his verses on the sudden drying up of St. *Patrick's* well, near *Trinity-college, Dublin*: *Avienus* flourished in the joint reigns of *Gratian* and *Theodosius*, about the year 379; and in his poem, *de Oris Maritimis*, has these words: *Insula Sacra, et sic Insulam dixere prisca; eamque late gens Hibernorum colit.*

So that this poet, by *prisce*, must mean the ancients before his time. Now, the first Christian bishop that went to *Ireland*, was *Palladius*, who did not remain there above one year, when *Patrick* was sent to succeed him, in the year 425; or, as another copy of a book, said to be wrote by him, intitled, *de Gaudiis Electorum*, &c. has it, in 430, which makes fifty-one years before the *Irish* had any notion of Christianity. Sure, such an epithet as *Insula Sacra* must have been bestowed upon it, by the ancients, before *Avienus*, for some laudable reason; and points out very naturally, that it was famous for some peculiar endowments of its inhabitants in very ancient times.

LET us now take some notice of the order, names and powers of some of the alphabets of *Europe*.

THE ancient *Irish*, *Scythian* or *Pelasgian* letters, being the first column in the table, are there in their original order, the names of which I shall repeat here, to prevent some trouble to the reader in turning to it; and shall put the common *Roman* letters in their places; which run thus:

Beth,	Luis,	Nion,	Fearn,	Suil,	Duir.
b,	l,	n,	f,	s,	d.
Tinne,	Col,	Muin,	Gort,	Peithboc,	Ruish.
t,	c,	m,	g,	p,	r.
Ailm,	On,	Ur,	Eadha,	Ido.	
a,	o,	u,	e,	i.	

THIS was the ancient order, and continued so to be, till Christianity was thoroughly propagated in *Ireland*. This order was altered, when the language began to be mixed

mixed in *Greece*, as I have hinted it already ; and this was one of the changes mentioned by *Herodotus* ; and the additional, or *secondary* letters, another. Hence the *Greek* order is called *alpha-bet*, from the two first letters ; and the *Roman*, *ab-ce-darium*, from the *a, b, c, d* ; but the title of the *Irish* order is *beth, luis, nion*, from the *b, l, n* ; and they also call it by another name, *bebeloth*, importing the same thing, which is testified by many of the most ancient *Irish* authors, especially in the *Book of Lecane*, from which the author of *Ogygia* has taken it : this book was compiled by the ancestors of the family of the *Mac-Firbisses*, which treated of several subjects, chiefly of the General History and Antiquities of *Ireland* ; and was much consulted by Arch-bishop *Usher*, Mr. *O Flaberty*, and Mr. *Lynch* : there is a copy of it carefully preserved in the king's library at *Paris*, which the author of the *Dissertations on the Ancient History of Ireland* thought was the only copy ; but there appears another among the *Irish* manuscripts, mentioned in the catalogue of the *Bodleian* Manuscripts, in Bishop *Usher's* collection in *Trinity-college* library, *Dublin*, N^o 257, page 22, where there is also another, called the *Book of Ballymore*, one part of which is a history of the wars of *Troy*, in that ancient language.

THE *Greeks*, as soon as they had increased their number of letters, seem to have given them the order and names, nearly, of the *Hebrew* *aleph. beth* ; and the *Latins*, when they also had changed their old *Pelasgic*, took in the *secondary* letters of the *Greeks*, of which, says *Pliny*, we acknowledge the power in our language. This was brought about first in *Greece*, and afterwards, by the incursions

ursions of the *Greeks* upon the old inhabitants in *Italy*, as I have shewn it before, by the *Latins*, in what regards the number, but not the names, of the letters.

BUT the *Irish*, being long inhabitants of their safe retreat, unmixed with other people, exercising their own system of laws and government, encouraging their *filids*, *poets*, and other learned men, in their particular respective professions, which were intailed upon them and their descendants, from one generation to another, all written in their own pure language, still preserved the ancient *order*, *number* and *names* of their *beth*, *luis*, *nion*, until St. *Patrick* had accomplished the conversion of the kingdom to the Christian faith, and abolished the pagan, *druical* worship: till then then they were utterly unacquainted with the *Latin* letters, although these were the offspring of their own, among the *Umbrians*, and other *Pelasgians*, in *Italy*, long before; but St. *Patrick*, eager to hasten the propagation of the *Gospels* among the people, endeavoured, by every means he could devise, to introduce the *Latin ab-cedarium*, in order to have a sufficient number of copies made for that purpose: yet it appears, that the *Irish amanuenses* wrote out the *Latin* Gospels in their *own characters*, of which I have seen several copies, and very finely executed. However, they were obliged, in writing the *Latin* language, to take in the *secondary* letters, which their own seventeen were not sufficient for, and which that language could not do without: and it is very remarkable, that in all the manuscripts of their own tongue, not an additional letter can be found to the primary seventeen. But I find, in some printed books in that language, for example, in
Bishop

Bishop *Bedel's Irish* Bible and New Testament, the aspirate *b* is taken in; this made some modern grammarians count eighteen letters in the *Irish* alphabet, and follow the order of the *Latin ab-cedar*, as far as their letters go; but they never changed their characters yet, nor is it likely they ever will.

THUS, we see the *Irish* language was always expressed by seventeen letters only, having no need of any secondary ones, not even of the *b*; for as to this aspirate, though the language always has it in use, by a means peculiar to itself, yet they have no occasion to bring it in among the number of the characters proper to it; nor was it anciently written at all: because its power was always supplied by a point concomitant to the letter, that was to be aspirated; and besides, several of the letters are naturally aspirated in course, of which we shall give some account, a little further on.

THE only author of any consequence, besides *Innes*, mentioned in the preface, who denies the *Irish* to have had the use of letters, or indeed any learning at all, is *Bollar-dus*: he says, before Christianity they were illiterate, and that St. *Patrick* introduced the use of letters among them. But this appears to be a weak assertion, from what I have all along said; however, a word or two more may not be amiss here: if they had them first from that saint, would they have deviated from the forms of the letters? would they have altered the order? would they not rather have continued them as they received them, or would they have sunk seven letters? for, in every country, they have rather increased, than diminished, the number of letters, except those

those of the *Hebrew* and *Irish*, which are in *statu quo* to this very day. One of his reasons is, that, “because the “ancient *Germans* had not the use of letters, the *Irish* “were in the same state.” Here he is lost, in his first proposition; the *Germans* never were without letters, for they had them from their ancestors, the *Scythians*, in continual succession: but if they had not, does it follow, that *Ireland* should be an illiterate kingdom? Another of his reasons is, that it is known the *saint* wrote out the *Latin* alphabet for them that were his converts; and concludes, that therefore they knew no letters before. But this argument is as foolish as the former: for *Colgan*, his author, who tells us that he gave them the *Latin* alphabet, says also, that the great poet, *Dubtach*, was master to *Fiach* (who received the saint’s alphabet) and sent him, before that, into *Connaught*, to present some of his poems to the *princes* of that country, written in his own language and characters: but if this unguarded author had considered the reason of *Patrick’s* endeavouring to promote the *Latin* letters among them, he would hardly have ventured to assert so extraordinary an opinion.

I WILL, however, shew the reason of it here, in order to defeat the prejudices that mere readers may run into about it. When *St. Patrick* had made a number of proselytes, there was a necessity to have the priesthood increased; for the few who accompanied him, upon this occasion, could not be sufficient to stem the torrent of opposition from the *pagan* priests, and the contumacy of the common people, every where. It was, therefore, highly expedient to ordain many *priests*; and the sooner they were prepared

prepared for it, the work would certainly be the more prosperously effected. Therefore, as it is well known the service of the church was then performed in the *Latin* tongue, it became absolutely necessary to instruct them in that tongue, and consequently in the letters proper to it. This was the reason of his having recommended his *ab-ce-darium*; and not because they stood in any need of letters to write in their own language.

LET us now take some notice of the alphabet of the *Welsh*, or *Gomerians*, in this place:

THE ancient *British* letters consisted originally of the same number and order, as well as form, with the *Irish*, when they were *Pelasgians*; but they have since taken in all the secondary letters, and added compound characters also, to serve the exigence of the language of this time. Their most ancient manuscripts were written in that character; but they have gradually changed them for the *Roman*, which they now use. Mr. *Lbuid* has given us a mixed alphabet, at the beginning of his *Archeologia*, retaining but the *Greek* χ , and the *Irish* ξ ; the rest are *Roman*. He has not the *q*, of *Latin* invention; and has put the χ in the place of the *c*. Hence the simple letters in the alphabet are twenty-three; the *q* would have made the twenty-fourth; to seven of these he has added the aspirate, *b*, making each a separate character, which makes them amount to thirty.

The Reverend Mr. *Richards* has adopted the *Roman* letters intirely, differing, in some measure, from Mr. *Lbuid* in these respects: Mr. *Richards* has twenty-seven characters; twenty simple, and seven double. Mr. *Lbuid*

G g g

doubles

doubles his with the aspirate only; but the former adds the aspirate to only three, *ch*, *ph* and *th*; the rest are double consonants, *dd*, *ff*, *ng*, *ll*; in the whole, thirteen single, and seven double, consonants; and adds to the common five vowels, *w* and *y*; these together make up the twenty-seven characters.

THE *Cornish* alphabet follows the *British*, and has much the same powers, and consists of *Roman* letters. Mr. *Lhuid* says, however, in the beginning of his *Cornish Grammar*: “the ancient *Cornish* letters were (besides the “old *Roman*) the same with those used by the other *Bri-
“tains* and *Scots*, which, being also used by the ancient
“*English*, are now best known by the name of *Saxon*
“letters. These they have all along changed, according
“to the alterations in the *English*, insomuch, that those
“few, who would write any *Cornish*, at present, write it
“after the *English* orthography.” Now, this being the case, with regard to the letters in the *Welsh* and *Cornish*, we are forced to conclude, that the original and *primary* simplicity of the language and letters were changed, by the causes before-mentioned; that new words and sounds had crept into it, when in its *Pelasgic* state; which required secondary letters, and their powers, to express it; and that colonies of them left *Greece*, and spread, with their language, thus *a little* altered, over *Europe*, by degrees; but some came into *Britain*, as early as to any other part of *Europe*, by sea; which is the reason that the *Welsh*, or *Gomerian*, of this day, is more pure than the *Breton*, *Armoric*, *Cornish*, or any other dialect that sprung from it; these having suffered further alterations, both upon the continent, and in
England,

England, while the pure remains of the *Gomerians*, though often harrassed with invasions from their neighbours, and intestine broils at home, have kept it just in the same state it was in when they first landed here; it was the *genius* of both *Gomerians* and *Magogians* to be tenacious of their ancient *records*, *pedigrees*, and the history of the glorious acts of their ancestors, to which their *antiquaries* and *poets* were strictly enjoined, and at all times held in great esteem, and well rewarded for their merit in these matters.

Now, because the *Welsh* and *Irish* did originally use the same characters, Mr. *Harris*, in his edition of *Ware's Antiquities of Ireland*, gives it as his opinion, that *Ireland* was first peopled from *Britain*; but, if that author had been acquainted with the true history of the two great fathers of the inhabitants of all *Europe*, *Gomer* and *Magog*, &c. and with their migrations respectively, he would have seen that *Gomer* gave inhabitants to all the *Southern*, and *Magog* and his brothers, *Meshech* and *Tubal*, peopled all the *Northern*, kingdoms; and, in short, that the *Gomerians* were the ancient *Britons*, and the *Magogians* the ancient *Irish*.

WE come now to say something of the names and powers of the ancient *Irish* letters, which are yet in their original *Scythian*, or *Pelasgian*, state.

THE *Irish filids*, and the book of *Lecane*, say, that the names of their letters are taken from trees or plants, and explain them thus:

G g g 2

b, *Beith*,

- b, *Beith*, a birch tree, whence *betula*.
- l, *Luis*, a quicken tree.
- n, *Nion*, an ash tree.
- f, *Fearn*, an alder.
- s, *Suil*, a willow, whence *salix*.
- d, *Duir*, an oak, *quercus*.
- t, *Tinne*, a bay, *tinus*.
- c, *Col*, a hazle, *corylus*.
- m, *Muin*, a vine, *vitis*.
- g, *Gort*, Ivy, *hedera*.
- p, *Peithboc*, unknown.
- r, *Ruifh*, an elder.
- a, *Ailim*, the firr, *abies*.
- o, *On*, broom.
- u, *Ur*, heath, *erica*.
- e, *Eadha*, an aspin.
- i, *Ido*, the ewe tree.

FEW of these have any similarity with the *Hebrew* names; but the *Greek* letters have a resemblance of names to the *Hebrew* characters, following the same order, in the four first letters, though not through the whole. The *Aleph-beth-gimel*, is like the *alpha-beta-gamma*; the *alpha* being first, and *omega* last, in *Greek*, as it was when *John* wrote his book of the *Revelations*, "*I am Alpha and Omega.*"

Now, it might seem something particular, that the *Greeks* should imitate the *Hebrews* in the names, and yet follow the *Pelasgians* in the forms of their letters; for
whether

whether the present *Hebrew*, or the ancient *Samaritan* character be the original, neither is the mother of the *Greek*, as to the *structure* of the letters: but, as the *Greeks* were ever fond of changes, which is manifest in the alterations spoken of sufficiently already, it is no wonder they should have gathered several of the *Hebrew* names, which, however, they have also very much altered, from intercourses with other nations, flowing into *Greece*; but this was done after the original language was almost forgotten among them, and after the secondary letters were added to the primary seventeen.

THE powers of the *Hebrew*, *Greek*, *Latin*, and also every alphabet of the modern *European* languages, are very well set forth by the grammarians of each; but few have any notion of the powers of those seventeen primary letters, as they are to this day used in the *Irish*, or *Magogian* language, and formerly were in the *Gomerian*.

I, THEREFORE, now proceed to finish this chapter, an explanation of them in a distinct manner, whereby their original simplicity and comprehensiveness will appear very surprizingly to excel every other *European* alphabet, we are acquainted with.

THESE seventeen consist of five vowels, and twelve consonants; the vowels are, *a*, *e*, *i*, *o*, *u*; and the consonants, *b*, *c*, *d*, *f*, *g*, *h*, *m*, *n*, *p*, *q*, *r*, *s*.

THE vowels are thus pronounced: *a* as *aw*, in *law*; the *e* as *ay*, in *way*; the *i* as *ee*, in *weed*; the *o* open, as in most languages; the *u* as *oo*, in *wood*.

THE consonants, though they serve, as in other languages, to lead the vowels, yet such is the extreme softness of their use in speaking this language, that nine out of the twelve are mutables; that is, they are, by a point set over them, aspirated, as if an *b* was added to them, in order to soften them; of which point, any one expert in speaking it, would have no need; because he would aspirate them naturally, as he continued speaking, or reading. These nine are, *b, c, d, f, g, m, p, r, t*; and the immutables, or such as keep their powers unaltered, are, *l, n, r*: but besides the mutability by being aspirated, they are often annihilated in speaking; so that, in some parts of *Ireland*, and of the *Highlands* in *Scotland*, they utter it with so much softness, that one would think they spoke intirely by vowels: *b*, or *m*, when aspirated, are so far deprived of their power of the lips, as to be softened into a *v*; and yet there is no such character as *vau* among the seventeen letters, nor the least need of it: *c* is naturally aspirated, even without a point, and is ever pronounced as *ch*, or the *Greek* χ , before every vowel; but is never uttered in a *sigma* sound, as in *civil*, *cedar*, in *English*: and it is the same in the *Welsh*, or *Gomerian*; for in both these ancient tongues, they formerly never used a $\kappa\acute{\alpha}\pi\pi\alpha$, or *k*; and it seems almost superfluous in the *Greek*, since the χ , *chi*, would express all that letter is capable of.

THE *French* and *English* give the *c*, a *sigma* sound before *e* or *i*; and the *Italians* have given it the expression of *tch* before those two vowels, in speaking both *Latin* and their own language; as, for *certus*, *cedrus*, *Cicero*,
they

they say, *tchertus*, *tchedrus*, *Tchitchero*. When this corruption crept into the *Latin*, or whether it was the common use they made of the *c*, soon after the *Latin* language was formed, cannot be determined; but it is certain, that in the original state of the primitive seventeen, this letter was always aspirated, and ever sounded like a χ , *chi*, before every vowel; or, in other words, was a palatial letter, as it is now in the sister-languages, the *Gomerian* and *Magogian*: but the *French*, when they aspirate this letter, give it the sound of *sh*, in the *English*, *share*; as in *change*, *chapeau*, *chene*, *chine*, *chose*, *chute*: and having no *kappa*, nor *chi*, they use *qu* before some vowels, to produce a palatial sound. In the *Armoric* language, the *c* before the *e* or *i* has a *sigma* sound, which they have taken from the *French*, and which is a deviation from the original *Gomerian*; and they pronounce *cb* as *sh*, in the *French* manner, sometimes as χ , adopting also a *k*, instead of the palatial *cb*; and so do the *Cornish*, who have made many changes from their mother *Gomerian* tongue; and it appears, by what Mr. *Lbuid* says, that the *k* was in very old *Armoric* books; but is lately growing out of use, though the *Cornish* has it now in full force.

The δ and τ are naturally aspirated in the *Magogian* language; the *English*, in using these letters, strike the apex of the tongue to the roof, behind the teeth; whereas, the *Irish*, in pronouncing them, apply the apex bluntly against the teeth, which makes them sound as if an *b* was added to the τ and δ ; and so do the *Spaniards* and *Portuguese*. The *Greeks* have their *theta* as well as the *tau*,
but

but their *delta* is not aspirated; yet when I heard a whole family speaking *Greek*, who had resided many years in *Crete*, I observed, in the course of the conversation, they aspirated both the δ and τ , and pronounced the language, in general, exactly as the *Italians* do theirs; insomuch, that, to a person not well acquainted with the difference, their discourse would seem to be held in the *Italian* tongue.

THE γ has the same power, in every language, which the *Italians* use instead of the ϕ , even in the words from the *Greek*: but the γ was the original, being one of the seventeen primitive letters, before the alterations, mentioned above, were made in *Greece*; and all *Europe* use it now, in whatsoever language.

THE ς is a palatial letter before every one of the vowels, without exception, in the *Magogian* language; and so it is in the *Gomerian*; for it never is changed before *e* or *i* into that sound that it produces in *French*, as in *general*, *germe*, *gibet*; but is naturally aspirated, as is said of the *c*, before these two vowels, as well as before the broad vowels, *a*, *o*, *u*; and therefore is always sounded from the palate. In either of these our languages, there is no such sound as is produced by the *English* consonant, *j*; and therefore there they had no need of that consonant, though the *Latins* have it in use, as in *Janus*, *jecur*, *Johannes*, *judex*; the *French* have it from them; and we, in *English*, from the *French*, giving the same sound. Now, in the *Magogian*, as I have said before, there is no use of an *j* consonant, any more than of the other secondary letters;
nor

nor has the *Gomerian*, in its pure state, which the Rev. Mr. *Richards* confirms, where he says, “ the *j* consonant, “ or *jod*, the *k*, *q*, *x* and *z*, are properly no *Welsh* letters, “ nor are they wanted in words purely *Welsh* :” which is a very powerful argument of the antiquity of the *Gomerian*, and its close affinity to the *Magogian*, language. *Jig*, *jilt*, which indeed might be expressed by the *g*, going before the *i*, as in *ginger*, do require an *j* consonant, sometimes, in *English* ; but no word in the *Latin*, *Italian*, *Spanish*, or *French* languages, have an *j* consonant before an *i* vowel, as an initial : but in the compound of *jacio*, *injicio*, *ejicio*, it takes place.

THE *l* is naturally aspirated in both our languages, and cannot be pronounced with propriety in either, by putting the apex of the tongue to the roof, behind the teeth, as in *lad*, *lord* : but must be expressed before a vowel, by applying the apex bluntly, almost between the teeth ; so that *lb* is to *l*, as *db* is to *d*. The *Gomerians* signify the proper sound by double *ll*, as in *Lluid*, and manage it so in the expression, that while the blunt apex is applied to the teeth, the body of the tongue is spread, and some air is suffered to escape on each side. Just so in the *Magogian* *lam*, a hand ; *laban*, mire ; and though the former denote this by double *ll*, the latter understand it by the single *l*, as of course. The *Latins*, *French*, *Italians* and *Spaniards* use it as the *English* do.

AMONG the letters which are called mutables, there are two ways by which those are silenced in speaking ; one by placing a point over them ; and the other, by some

H h h

con-

consonants suffering an *eclipse* from others, when they come together, according to the ancient orthography; for example, *b* is eclipsed by *m*; *c* by *ç*; *d* by *n*; *f* by *b*, *ð*, *m*, *τ*; *p* by *b*; *γ* by *τ*; and *τ* by *ð*: and there are many other divisions and subdivisions of rules, concerning the influence of consonants and vowels upon each other, with their diphthongs, triphthongs, &c. both in simple and compound words, which must be known in order to be able to read the language; because, however the pronunciation is softened, and varied, the old orthography is still preserved, and never suffers any change; which is not the case in most *European* languages: for we have examples in our own *English*, and in the *French*, of the difference in the old and modern mode of writing both; nor are there wanting numberless examples of such changes in both *Greek* and *Latin*.

THUS have I gone through what I proposed, in order to illustrate the history of the progress of the languages of *Europe*, from the beginning: if I am happy enough to have my animadversions approved of, it will be greater pleasure and satisfaction to me than any thing this world can afford; and if any *errors* or *inaccuracies* have escaped me, the candid readers will be favourable. The main scope, I hope, is executed upon an easy and intelligible plan; and if any thing can be added to what I have advanced upon the subject, towards a further elucidation, it will, no doubt, be very acceptable to all lovers of *antiquity*, as it will be much satisfaction to myself. And as I never intended to enter into any controversy

verfy upon this matter, but only endeavoured to clear the way to things more remote than have hitherto been, in my opinion, well understood, I shall submit this little work to every correction, or emendation, that proceeds from the pens of gentlemen of candour, with that temper, which is the inseparable companion of those whose views have no other tendency than the establishment of truth.

F I N I S.



very upon this matter, but of a more liberal and clear
the way to things more remote than have hitherto been
in my opinion, well understood, I shall deliver this
work to every nation, or generation, that shall
from the present position of mankind, with the
per, which is the inevitable consequence of the
views have no other tendency than the establishment of

the

of the

of the

of the

of the

of the

of the

of the

of the

L I F E.

P O E M.

(Price One Shilling and Six-Pence.)

very upon this matter, but of a nature is clear
the way to things more remote than have
in my opinion well understood, I shall take this
work to every section, or expedition, the
from the present position of conduct, which
part which is the important comparison of things
view have no other tendency than the stability of

the

the

the

the

the

the

the

the

the

the

L I F E.

A

P O E M.

(Price One Shilling and Six-Pence.)

J. I. E.

P. O. E. M.

L. I. E.

The National Union of
Students of Christ Church Oxford

P. O. E. M.

By James Parsons M.A.

(Price One Shilling and Sixpence)

O. X. P. O. E.

Published by the National Union of
Students of Christ Church Oxford

OXFORD

L I F E.

A

P O E M.

T O

The Reverend J*** C*****, *M. A.*

STUDENT OF CHRIST CHURCH, OXFORD.

By JAMES PARSONS, *M. A.*

LATE STUDENT OF CHRIST CHURCH.

— — — Vis recte vivere? quis non?

Si Virtus hoc una potest dare, fortis omiffis

Hoc age Deliciis.

HOR.

O X F O R D,

Printed for J. FLETCHER, in the Turle; and fold by J. FLETCHER and C^o.
in St. Paul's Church-Yard, London.

M. DCC. LXVIII.

L I F E

B O O K

T O

The Reverend J. C. M. A.

STUDENT OF CHRIST CHURCH, OXFORD

By JAMES PARSONS, M. A.

LATE STUDENT OF CHRIST CHURCH

— Vir recte vivere, quis non?

Si Virtus hoc una potest dare, fors omnia

Hoc age Dilectis.

Printed for J. P. B. in the Temple, and sold by J. P. B. in St. Paul's Church-Yard, London.

M. DCC. LXXVII.

L I F E.

A
P O E M.

FRIEND of my Youth, whose Honesty of Heart,
Scorns the mean Flatt'rer's or Dissembler's Part,
To Thee, my Muse, if any Muse attends,
In rude unpolish'd Strains this Tribute sends.
Though rough my Numbers, and my artless Song
In broken Syllables scarce creep along,
Reason's my Guide, and Truth my steady Aim;
I neither court nor dread the Breath of Fame.
If from these Lines some slight Instruction flow,
If haply we may learn OURSELVES TO KNOW,
The Point is gain'd; no higher Meed I ask,
The amplest Recompence awaits my Task.

DEIGN Thou, my Friend, to lend Attention's Ear,
 With Coolness judge, with Candour be severe;
 Mark the gay Follies that in Myriads rise,
 And dare 'midst reigning Wickedness be WISE.

BE HORACE then our Guide; his Steps to trace
 My ardent Wish, though with unequal Pace:
 Not when in Pleasure's Bow'r he sweeps the Lyre,
 Frantic with LYDIA's Charms, or BACCHUS' Fire;
 But when in sober moralizing Vein
 To Truth and Decency he tunes the Strain:
 So at mild Eve shorn of his dazzling Ray
 With temp'rate Glory shines the King of Day.

How oft, my Friend, in meditating Mood,
 On ISIS' Willow-crowned Bank we've stood,
 Luxuriant Nature op'ning to our View,
 Ten thousand thousand Charms of various Hue;
 How oft the pleasing Converse thus began,
 While Nature's Beauties led us up to Man!

Line 10. Alluding to that Line in Horace's first Epistle —

“ Quid verum atque decens curo et rogo, et omnis in hoc sum.”

“ See

“ See how the Stream unruffled and serene
“ Steals gently winding through the painted Scene!
“ How fresh the Verdure through the Meadow springs,
“ How blythe amid his Flock the Shepherd sings:
“ While the smooth Mirror of this lucid Stream
“ Shews the gay Landskape with reflected Gleam!
“ But should the Fury of the blust’ring North
“ Call all the Tumult of the Tempest forth;
“ Should Cloud on Cloud in terrible Array
“ With Storms incessant quench the Light of Day;
“ The big-swol’n Stream impetuous breaks it’s Bound,
“ And scatters watry Desolation round.
“ Loft is the fertile Meadow’s lively green,
“ Plenty no more, no more the Flocks are seen.
“ Emblem of Life: — So smoothly glides the Day,
“ When Reason, sov’reign Queen of Life, bears Sway:
“ But when fell Passions rage without Controul,
“ And Vice and Pleasure agitate the Soul,
“ Then enters Sorrow with her fickle Train,
“ Comes dire Remorse, and Discontent, and Pain.”
Thus with *coarse* Moral we the Hours beguil’d,
And, tickled with our own fond Fancies, smil’d.

NOR

NOR think though banish'd far from WOLSEY's Dome*,
Thoughtless through Life's Obscurity I roam;
Ev'n in the Silence of this lonely Vale
Reflection daily tells her moral Tale.
Come then, and with me take thy secret Stand
On some aspiring Point of Fancy's Land;
Whence the Mind's Eye may view with piercing Ken,
The Toils, the Cares, and Fears of busy Men.

WHAT mighty Thing is this which Life we call,
So highly priz'd, so hardly lost by all?
Which Pain itself so wondrously beguiles,
That at it's Name she lifts her Head and smiles.
The Love of which so captivates the Mind,
That ev'n the Wretch, whom Slav'ry's Fetters bind,
Whom Nought awaits but Misery and Pain,
Courts his Tormentor and admires the Chain;
Bears the sharp Scourge that cruel Tyrants give,
And shrinks at Death: — is this, my Friend, to LIVE?

* Christ Church.

BUT

BUT hark — a Voice loud echoing in my Ear,
“ Why partial pass a Censure so severe?
“ Why view the Picture in a gloomy Light
“ Nor give to Grace and Form Position right?”
Reproof e’er meets me with attentive Mind,
Willing to teach, to listen more inclin’d:
Chang’d be the Prospect: Sunshine beam around,
And glitt’ring Objects through the Scene abound.

BORNE on a Steed of fierce intrepid Kind,
That mocks at Danger and outstrips the Wind,
The gaudy Pomp of MAJESTY appears;
Boldly erect his stately Form he rears:
His fullen Aspect and aspiring Mien
Breathe War, and Cruelty, and fell Disdain.
From complete Armour dazzling to behold
Beams the bright Lustre of the burnish’d Gold.
His Crest high-nodding with distinguish’d Blaze
Outshines gay IRIS’ Tints and PHOEBUS’ Rays.
Aloft in Air sails floating to the Eye
His Banner deeply ting’d with crimson Dye:

Inwove

Inwove in silver Characters is seen
GLORY.—Unnumber'd o'er the spacious Green
Legions await their Leader's dread Command;
Grasping their unsheath'd Steel they firmly stand:
Harsh Features speak the Habit of their Souls,
In their fierce Eye-Balls Indignation rolls.
The Spirit-stirring Trumpet's shrill Alarm
Sharpens the Fury of their threat'ning Arm:
Onward they rush: Yon City is the Prize,
Where Learning's sacred Temples tow'ring rise,
Where Art and Commerce variously combine;
Where flames the Treasure of the precious Mine.
See from her Gates advancing to the Fight
A valiant Band, whom Friendship's Ties unite,
Oppression's Foes! undaunted as they move
Loud echoes LIBERTY and COUNTRY'S LOVE.
Their Swords Defiance gleam; their Hearts beat high,
Stout Hearts, resolv'd to conquer, or to die.
Dreadful the Onset: Fury, Scorn, Despair,
In Battle mix; Shouts rend the troubled Air.
HORROR with hideous Spectres compass'd round,
And blood-distilling Robe now stalks the Ground.

DEATH

DEATH, grievly King of Terrors, hovers o'er,
And grimly smiles at Smell of human Gore.
Long hangs the Battle poiz'd in equal Scales,
Fate gives the Word, and GLORY's Force prevails.
Oppress'd by Numbers, and o'ercome by Toil,
Freedom lies bleeding on her native Soil;
Aghast the City views her Guardians fall;
Heart-piercing Shrieks resound along the Wall.

FAIN would the Muse here spread her dark'ning Veil,
And shade the Sequel of this mournful Tale;
Nor tell how Beauty, Youth, and hoary Age
Fell by the Victor's unrelenting rage.

SOME few alas! survive, (yet harder Fate!)
Reserv'd to swell the bloody Triumph's State.
See captive Nobles march in silent Row,
Their Looks bespeaking heavy Load of Woe.
The widow'd Queen her Orphans leads along,
Meanly insulted by the Rabble Throng;
Her much-lov'd Lord with Cords ignobly bound,
His Breast intrench'd with many a ghastly Wound,

B.

Behind!

Behind is dragg'd:—The Victor shuts the Rear,
Proudly exulting in his gilded Car.
FAME sounds her Trumpet, while the savage Crowd
Shouting, a God! a God! proclaim aloud.

PITY surveys the Scene with melting Eyes,
And with uplifted Hands thus softly sighs:
If this be GLORY, rather let me dwell
With the poor Hermit in his lonely Cell,
Drink of the Spring, and for my simple Food
Crop the wild Fruitage of the neighb'ring Wood.
Go, mighty Victor, go: enjoy thy State;
By Murder crown'd (I envy not) be GREAT.

CLOS'D be the Scene of Bloodshed, Rage, and Strife;
Come now ye calmer Joys of civil Life.
Hark HONOUR calls, her Summons we'll obey,
Mix with her Vot'ries and explore the Way.
How perilous the Height! th' Ascent how steep!
Scarce do the thronging Crowd their Footing keep:
With *Sysiphéan* Toil the Hill just gain;
Quick and impetuous tumble down again.

The

The Sight how rare when HONOUR from her Seat
Descending, modest Merit deigns to meet;
Deigns with extended Hand her Steps to guide,
And place her firmly seated by her Side!
HONOUR in *native* Majesty array'd
Seeks not from feeble Art her less'ning Aid:
Sceptres and Coronets, such gewgaw Things,
The Pride of Courtiers, and the Toys of Kings,
Away she throws: inflam'd with eager Joy
Millions of tinsel'd Fools embrace the Toy;
Dream on in fancy'd Grandeur, empty State,
And proudly seem to loll in HONOUR's Seat.

THE PATRIOT see, with nervous Periods hung
How rolls the rattling Thunder of his Tongue!
So deep the Argument, the Truth so bright,
So glows each daring Word with *Freedom's* Light,
That ATHENS' Genius mourns with drooping Head
Her Eloquence, her boasted Glory, fled.
Attentive Senates round in Crowds he draws,
Who catch Half-words, and wond'ring gape Applause.

With Zeal extravagant their Bosoms burn;
 "How great the Sentiment! how keen the Turn!"

BUT OBSERVATION shrewd, with prying Eye
 Viewing the Game in Shape of Stander-by,
 Sees this great Champion-Wonder of his Age,
 While beats his Heart with FREEDOM's gen'rous rage,
 While seem his Eyes his *Country* to behold,
 Bestow a Side-Glance on attractive *Gold*.
 Ye Gods! he flyly takes the proffer'd Bait:
 Alas poor Liberty! Oh ruin'd State!
 Dim are those Eyes that check'd *Corruption's* Stride,
 Mute is the Tongue the Senate wont to guide.
 Thus barking *Cerberus* the SIBYL charm'd,
 And with her honied Cake his Rage disarm'd:
 Hush'd was the Clamour of his triple Tongue,
 Drowsy strait down his shaggy Length he flung.
 While thus th' infernal Guardian sleeping lay,
 The bold *Invader* safely took his Way.

Line 18. The bold *Invader* — In Allusion to this Line,
 Occupat *Æneas* aditum custode sepulto. VIRG. *ÆN.* Lib. vi. ver. 424.

CURS'D

CURS'D be the Wretch, that on a ruin'd State
Dares build the Wish dishonest to be GREAT:
Dares for vain Title, Shew, and empty Fame,
Barter that precious Crown of Life, *Good Name*.
May vengeful Conscience o'er his Pillow strew
The pointed Thorn: May ever to his View,
His injur'd Country rise, before him glide,
Like BANQUO's Ghost still pointing to her Side.

EV'N plodding INDUSTRY, whose daily Care
To gain with sweating Brow the scanty Fare,
Spurns at such HONOUR, shakes her scornful Head,
And feels more Comfort in her lowly Shed.

SHALL REASON then demurely pace the Streets,
Cringing to ev'ry titled Fool she meets?
Shall Wonder stretch abroad her Eyes and stare,
Caught by the Tinsel of an Outside Glare,
Presuming fondly that from brighter Clay,
Rises the Mushroom Honour of To-Day?
Forbid it Heav'n: Let empty Greatness know,
The Eye of Reason is not lur'd by Show:

She

She weighs in Judgment's Scale the Worth of Things,
Free and unbiaſ'd by the Smile of Kings.
The gorgeous *Circumſtance* of bloated Pride,
Ne'er can the Vices of the Boſom hide:
Through the thick Cover of deluſive Art
Stares the foul Fiend *Deformity of Heart*.
Thus ſays bold Truth, (and ever will ſhe find
A friendly Welcome to the honeſt Mind)
The Seat of Honour is the gen'rous Breſt,
Whence Virtue ſprings in Godlike Deeds expreſt:
Titles nor Worth diminiſh aught, nor make;
They claim Reſpect but for the Bearer's Sake.

BUT ſee where FORTUNE mounted on her Wheel,
With partial Hand her Favour ſeems to deal:
Around crowd Vice, and Insolence, and Pride;
Meek Modeſty is rudely thruſt aſide:
Her ſmiling Fav'rites catch the plenteous Show'r,
And feel with Rapture Gold's Almighty Pow'r.

STRANGE are the Charms, and wonderful the Arts
Which FORTUNE, that blind Sorcerers, imparts.

Strait

Strait at her Touch, Oh! wond'rous to disclose,
Men metamorphos'd their own Nature lose:
Sense takes the Seat that Folly held before;
Idiots spout Eloquence in classic *Lore*.
Knaves, on whom Scorn her piercing Eyes did fix,
Ride with the Virtues in a Coach and Six.
Assurance bold, arm'd with her Gorgon Shield
Of Brass impregnable, usurps the Field:
Before her fly faint Wisdom's tim'rous Train,
Nor dare the Rays of *polish'd Brass* sustain.
Blunt *Wager*, with pert Air and deaf'ning Sounds,
Sense, Reason, Truth, and Equity confounds:
In vain, ye College Sophs, your Art ye ply,
In vain ye weave the Net of Subtilty,
Wager's bold Word your Logic will confute,
And strike the mighty Locke himself quite mute.
If FORTUNE Justice touch with gilded Wand,
Strait drops the Ballance from her trembling Hand;
Her vengeful Sword is thrown ignobly by,
Doom'd in the peaceful Scabbard's Rust to lie;
Or drawn perhaps to tell that wholesome Law
Wisely is made poor petty Rogues to awe.

THRICE

THRICE happy FORTUNE'S Sons! your jovial Days
Nor pining Grief, nor carking Care dismays;
'Tis yours to lead the festive Band of Sport,
'Tis yours to bask in Sunshine of a Court;
'Tis yours all Pleasure's various Charms to try,
And revel in unbounded Luxury.

SKILL'D in the Science of the racing Breed,
From wond'ring Grooms HIPPARCHUS bears the Meed:
His Mem'ry rare with Rapture they admire,
While up he mounts to great ARABIAN Sire;
Tells with Exactness Colour, Shape, and Bone,
And Pedigree more antient than his own.
Panting for Glory forth he leads his Train
Of nimble Coursers to th' Olympian Plain:
Around throng Jockies, Rakes, and Country 'Squires,
Each, led by his own Fancy's Force, admires:
Some the firm Sinew praise, and speedy Make,
Some place on gen'rous Blood alone the Stake.
HIPPARCHUS, strutting 'midst his great Compeers,
With Sportsman's Elegance now bets, now swears:

With

With Skill instructive traverses the Plain,
Tells when to slacken, when to stretch the Rein;
With Whip and Spur bids rouse the flagging Steed;
With quick'ning Execrations mends his Speed.
How beats his Heart when on the finish'd Course
Loud-shouting Praise proclaims the Victor Horse!
How greatly swells he with a fancy'd Name,
And from his Courser meanly borrows Fame.

THE Dupe of Sharpers, and the Mark of Wits,
Deep-read in mystic *Hoyle* SPADILLO fits.
In Proof of Skill the lavish Bet bestows,
And on a single Card a Manor throws.
Shoals of devouring Sharks around him wait,
Ready with open Mouths to gorge the Bait.
Right, that deep Sages of the Law dispute
In a long, tedious, ten Years Chanc'ry Suit,
Here speedy Verdict meets: (how truly sings
The WISE-MAN, "fleeing Wealth is clad with Wings")
No Scriv'ner here to spin the Parchment Roll;
The cunning Knave of Di'monds sweeps the Vole.

NOUGHT else but Reason and Good-sense deny'd,
 SIR GUSTO's Soul with ev'ry Taste 's supply'd.
 French Cooks unpeople Ocean, Earth, and Air,
 To deck his splendid Board with various Fare :
 French Cooks, who simple Nature so disguise
 That low-bred Ign'rance stares with vacant Eyes,
 That Temp'rance fears what lurks beneath the Paste,
 And, though with Hunger famish'd, dares not taste.
 Witch-like, the Pot they stir with *Toil and Trouble*,
 While Toads, and Dogs, and Frogs together *bubble*;
 Hence Soup :—SIR GUSTO sips, with lifted Eye
 “ Blesses his Stars, and thinks it *Luxury*.”
 Alas how fall'n since good ELIZA's Day,
 Have Taste and Strength felt sensible Decay !
 Driv'n from the *Course* by Fricassees and Pies,
 On Side-board ENGLAND's *Beef* neglected lies.
 Nor 'midst the Plenty of such luscious Fare
 Is wanting Harmony to charm the Ear :
 No *heavy* HANDEL in slow lengthen'd Sounds
 The Connoisseur with Oratorio wounds ;
 All all is sprightly, volatile, and shrill,
 Quick Chord of Italy, and squeaking Trill.

Exulting

Exulting Hearts to merry Music bound,
Love, Mirth, and jovial Bumpers smile around.
The high-fed Lacquies at the second Board,
Ape the gay Manners of their wanton Lord;
Scorn the starv'd Wretch that shivers at the Door,
Asking in vain the Crumbs that Dogs devour.

THUS FORTUNE'S Sons their giddy Hours employ,
Sunk in the lulling Trance of circling Joy:
Th' important Business of their Lives to find
New Fopperies to feed a trifling Mind:
To banish Reason, grave unwelcome Guest,
That wanton Appetite uncurb'd may feast.

To paint the Follies of the modern Time,
Would quite exhaust the Store of jingling Rhyme.
To tell how vainly fleets the thoughtless Day
Lost in the Maze of Op'ra, Rout, and Play;
How Fidler, Dancer, Conj'ror, and Buffoon,
In the short Space of one revolving Moon
From Bounty's Hand extract more money'd Force
Than honest Labour in a long Life's Course,

Would ask a hundred Mouths, a hundred Tongues,
Throats cas'd with Iron, and with Brass the Lungs,
And when the Lungs should flag, and Tongues should tire,
A hundred and a hundred more require.

ENOUGH, my Friend, to thy discerning Eye
This Sketch; thy Fancy will the rest supply.
View the whole Race of fickle human Kind,
Still this great Truth unshaken will you find:
That vain weak Mortals Happiness pursue
WEALTH, GLORY, HONOUR ever in their View.
For these Tar the unsteady Ocean tries,
Nor heeds his Part'ner's Tears, nor Childrens Cries.
For these the Man with ev'ry Comfort blest,
Abandons calm Retreat and murders Rest.

HER Object gain'd when Wish has reach'd the Goal
Melts not in sweetest Ecstasy the Soul?
Casts not Ambition from the Mountain's Brow
A Smile contemptuous on the Herd below?
Wretches! who through Life's Vale inglorious steal,
Taking with mean Content the rustic Meal;

Who

Who with unvary'd Speed one Circle run,
View the same rising, the same setting Sun?

THINK not of solid Weight, and Substance true,
Those airy Shapes that wanton to the View.

WEALTH, GLORY, HONOUR, with Excess of Joy
Flatter in Prospect, in Possession cloy.

By Pleasure's Hand with blooming Roses crown'd,
By Wealth and smiling Love encircled round,
Grave Wisdom's Monarch heav'd the plaintive Sigh,
And sung of human Show " 'tis Vanity."

WHY then, sharp Satire, spend thy venom'd Rage
On Vice and Folly of the present Age?
Does Fancy picture with a purer Ray
The shining Virtues of a former Day?
That happy Day, when Wisdom rul'd the Land
And Innocence led Honour hand in hand.
'Tis fond Delusion all, Production vain
Of wild Conceit begot on sickly Brain.
No greater Virtues could our Fathers boast,
They too in Folly's giddy Round were tost;

And

And we their Sons those Scenes are acting o'er
 That their wise Gravity has play'd before.
 Coarser their Manners, and not form'd to please,
 Of Spirit void, of Elegance, and Ease:
 Their Pleasures rough like Di'monds from the Mine,
Ours is the Praise *to polish and refine.*
 Why nips then Censure's Blast the kindly Fruit
 That springs in ev'ry Soil from Nature's Shoot?
 Since Wisdom Passions to this Frame has giv'n,
 Why rashly blame the wond'rous Work of Heav'n?
 Why call it Vice those Pleasures to pursue
 That bounteous Nature raises to our View?

'Tis not the Growth alone of modern Time,
Vice springs, I grant, in ev'ry Age and Clime.
 My Censure shoots not at the Passions *Use*,
 Her Arrow levels at their rank *Abuse.*
 Passion's soft Gales, if Reason be the Guide,
 Waft the trim Vessel smoothly down the Tide.
 Passion's the Source of ev'ry gen'rous Tie,
 The Bond of Friendship and Humanity.

Whate'er

Whate'er is great, or beautiful, or good,
Springs from our Passions rightly understood.
Harshly I judge not with a Stoic's Pride
All Pleasure to the manly Soul deny'd:
Nor with the narrow Limit of his Line
Virtue to selfish Apathy confine.
Sweet is the Intercourse of social Tie,
Where kindred Souls unite in Harmony.
Sweet are the thousand Charms of polish'd Art,
Binding in magic Chains the feeling Heart.
Let Innocence prepare the rich Repast
With Pleasure such as Reason's self may taste;
Such as the Eye of Modesty may view
Unstain'd her Virgin Cheek. Still ever new
Life thus deceiv'd shall gently steal away,
And calm Reflection smoothe the closing Day.

SHOULD Truth's bold Hand the manly Portrait draw
At which Attention mute might gaze with Awe;
Nor Pride nor Anger in the Eyes should roll,
But Sense sedate and Mildness speak the Soul.

Temp'rance

Temp'rance with comely Bloom should tinge the Face,
Adding to virtuous Worth external Grace.

The Muse this Form should shew to wond'ring Time,
And thus in Epitaph his Praises chime:

“ SUCH was the Man, whose stubborn Virtue stood

“ The fierce Assault of Vice, who stem'd the Flood

“ Of Sin, and plac'd with Prudence on the Shore,

“ With Tears beheld the Wrecks the proud Waves bore.

“ His Country serv'd no Pension he requir'd,

“ But with the Sense of conscious Worth retir'd.

“ Found in the silence of his calm Retreat

“ Blessings untasted by the guilty Great;

“ Clear Conscience, gladd'ning Hope, and Thoughts refin'd,

“ That to her great Creator lift the Mind.

“ Bright shone each passing Day in white array'd:

“ Affliction chear'd her Blessing largely paid.

“ To Hymen true his Race with Joy he view'd,

“ And seem'd to breathe in them with Life renew'd:

“ With lofty Precept rous'd their glowing Hearts,

“ To love of honest Fame and lib'ral Arts:

“ Mark'd with experienc'd Skill Life's puzzling Way,

“ And told of Dangers that in Ambush lay;

Corruption's

“ Corruption’s Den, enchanting Pleasure’s Snare,
“ But chiefly bade of *treach’rous* Man beware.
“ His Course thus run, with Faith he fought the Shore,
“ Where pining Sorrow sheds her Tears no more :
“ Where Worth by Mortals wrong’d, neglected, scorn’d,
“ ’Midst Seraphs shines with living Crown adorn’d.
“ For Pow’r and Wealth let busy Mortals strive ;
“ ’Tis surely *This* and *This alone* to LIVE.”

THUS, my dear Friend, my Pencil hath essay’d
To scatter through the Piece just Light and Shade.
Defects I deem, unnumber’d will appear,
Defects, that wound the critic Eye and Ear.
Touch then the Canvass with thy Master Hand ;
Life, Grace, and Beauty rise at thy Command.
Thy travell’d Skill hath trod the distant Shore,
Rifling with curious Search all Nature’s Store :
Seen crowding Vot’ries humbly bend the Knee
At Folly’s Shrine, nor daring to be free :
Seen the same Whims a diff’rent Figure wear
In diff’rent Climates nurs’d with diff’rent Care.
Hold Thou the Mirrour up to human Eyes,
Their Likeness shew, and teach Men to be WISE.

T H E E N D.

"Corruption's Den, enchanting Pleasure's Seat,
"But chiefly built of wretched human fate."
"His Countess thus ran, with Faith he fought the fight,
"Where pining sorrow finds her Tears no more:
"Where Woe's by Morals wrong'd, neglected, scorn'd,
"Mild Scorpions shine with living Crown adorn'd.
"For Power and Wealth let only Morals strive;
"Tis surely this and this alone to live."
Thus, my dear Friend, my Poem hath essay'd
To scatter through the Piece just Light and Shade.
Defects I deem, unnumber'd will appear;
Defects, that wound the critic Eye and Ear.
Touch then the Canals with the Master Hand;
Life, Grace, and Beauty give to my Command.
Thy travel'd Skill hath trod the distant Shore,
Rifling with curious Search all Nature's Store;
Seen crowding Vortices hurly head the Kine
At Pöpy's Shrine, not daring to be seen;
Seen the same Whims a different Figure wear,
In different Climates numb'd with different Care.
Hold Thou the Mirror up to human Foes,
That Likeness show, and teach Men to be wiser.

211

377

062

104

212

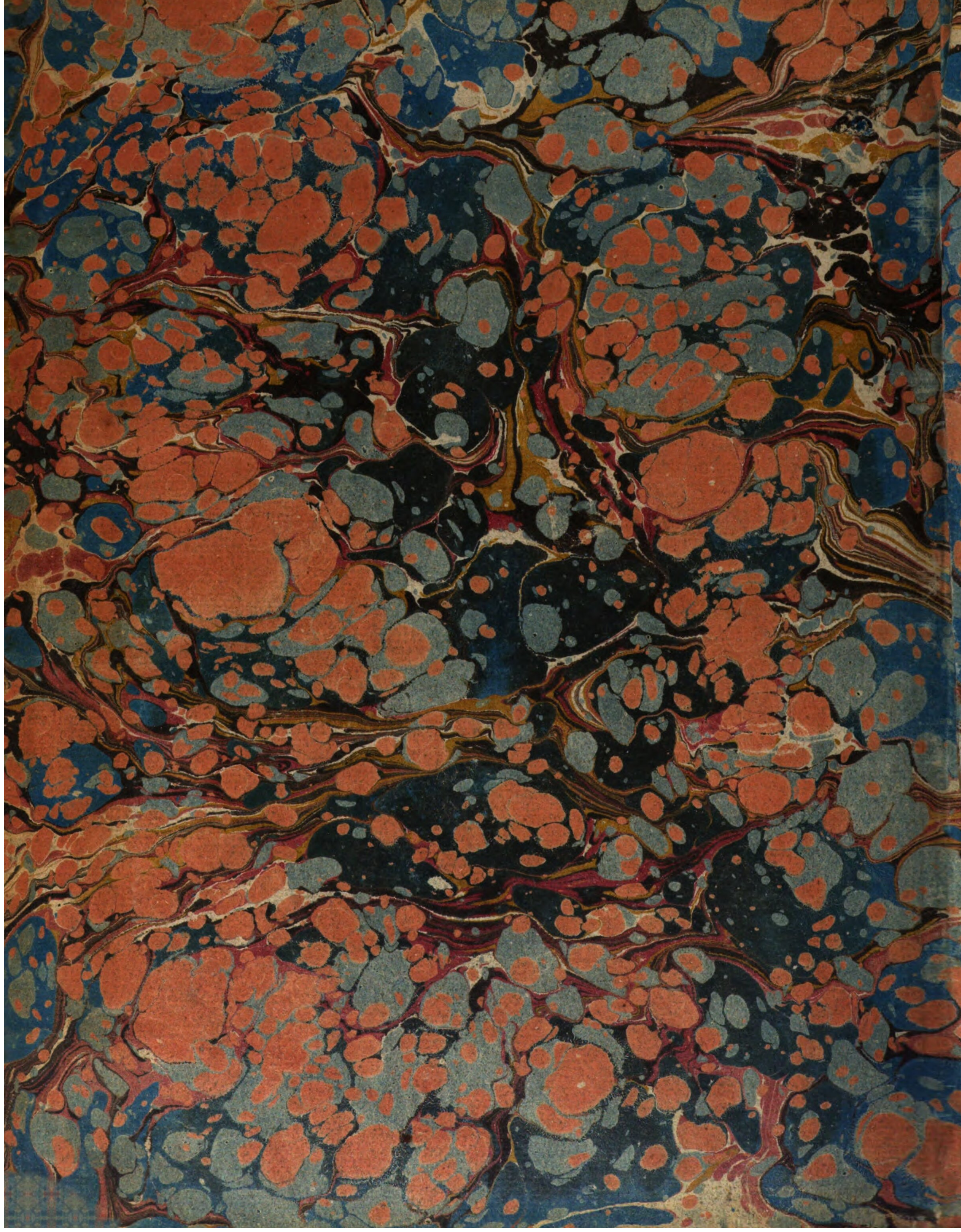
377

062

210

83

2







Parsons, James

Remains of Japhet: Being historical Enquiries into the affinity and origin
of the European Languages

London 1767

4 L.gen. 15

urn:nbn:de:bvb:12-bsb10523203-4